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## JUNIOR BOOK

Miss Newbold, of the Sendai Training School, will write a Junior Book this summer, which will be ready in September. It has been impossible to arrange for an earlier date of publication for this book.

# THE Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW  
OF CHRISTIAN MISSIONS

May, 1912

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IT is earnestly requested that inquiries be made concerning Wills admitted to probate whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is of great importance to give the exact title of the Society, thus:

*I give, devise, and bequeath to The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the use of the Society.....*

If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words "FOR THE USE OF THE SOCIETY," the words "FOR DOMESTIC MISSIONS," or "FOR FOREIGN MISSIONS," or "FOR WORK AMONG THE INDIANS," or "FOR WORK AMONG COLORED PEOPLE," or "FOR WORK IN AFRICA," or "FOR WORK IN CHINA," etc.







REV. HERMAN PAGE, D.D.,  
*Rector of St. Paul's Church, Chicago, Ill.*



VERY REV. GEORGE BILLER, JR.,  
*Dean of Calvary Cathedral, Sioux Falls, S. D.*

THE BISHOPS-ELECT OF NEW MEXICO AND SOUTH DAKOTA

# THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW  
OF CHRISTIAN MISSIONS

JOHN W. WOOD, Editor

HUGH L. BURLESON, Associate Editor

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No. 5

## THE PROGRESS OF THE KINGDOM

PURSUANT to the call of the Presiding Bishop, the House of Bishops met in Synod Hall, on the grounds of the New York Cathedral, April 11th and 12th. The matters which brought the House together

### *Meeting of the House of Bishops*

concerned almost entirely the mission work of the Church. The first duty before the House was to act upon the resignation of the Bishop of Porto Rico. After ten years' service in that island Bishop Van Buren found his health so impaired that in justice to the work he asked to be relieved. The bishops took favorable action, accepting Bishop Van Buren's resignation, and leaving the question of his successor to be acted upon later in the session.

This is the second instance of the resignation of a missionary bishop since the permissive canon was passed at Cincinnati in 1910. Bishop Van Buren retires, as did Bishop Graves of Kearney, upon a pension. This provision is proving itself to be a wise one. Heretofore the missionary bishop who found himself unequal to continuing under the severe demands made by his work, faced the necessity of either neglecting that work or giving it over again to the general Church with no provision for his own support after his days of physical vigor

were past. It must be evident how greatly it makes for better efficiency in the missionary work that it is now possible for a bishop, with credit to himself and with the assurance of means of maintenance, to surrender his responsibilities when they are beyond his powers.

### *Haiti Surrenders Its Autonomy*

Another matter coming before the House of Bishops was the disposition of our missionary work in Haiti. It is perhaps not generally realized by our readers that, in theory at least, Haiti has had an independent national Church. In the days when Bishop Holly began his work there conditions seemed very hopeful, and there was reasonable promise of rapid growth. The concordat which was entered into anticipated the consecration of two more bishops when the work should have grown sufficiently to demand it, at which time the national Church of Haiti would become entirely independent. This time never came, and the work grew but slowly. Bishop Holly, who had reached the age of eighty-two when he died last year, was naturally much beyond the period of activity, and the Haitien Church felt the lack of leadership. After his death the convocation of the Church in Haiti, having considered the question of a continuance



of the terms of the concordat, decided by a large majority to surrender its supposedly national character and ask to be accepted as a missionary district of the American Church. This request came before the House of Bishops, but action upon it was postponed until the meeting of the next General Convention.

The attitude of the Church in Haiti is interesting, and marks a change of policy as the result of long experience. Three times within the missionary history of the Church the endeavor has been made to launch independent national Churches, providing them with episcopal supervision and subsidizing them from the funds of the Board. Haiti and Mexico were the first of these attempts, followed by Brazil. Mexico and Brazil have already surrendered their autonomy and accepted the status of foreign missionary districts; and now Haiti, the remaining instance of this theory, desires to do likewise. It would seem to be proved by experiment that, attractive as the theory may be, it has failed to work out satisfactorily in practice, and that mission work in a foreign land is better done by the establishment of a missionary district, which, when it has grown in years and strength, may be given its autonomy, rather than by an attempt to grow a national Church from the ground up.

Considerable thought was given to the provision that should be made for Porto Rico and Haiti. In the end it was decided to place both, for the time being, under the care of the Presiding Bishop, allowing the election of possible bishops to await the action of the next General Convention. The Presiding Bishop has since asked the Bishop of Cuba to take episcopal oversight in both instances.

### *Two New Missionary Bishops*

Two bishops were elected for the domestic field. It will be remembered that at its meeting six months ago the House of Bishops transferred the Bishop of Alaska to South Dakota. He was unwilling to leave his

northern field, and at the recent meeting he was retransferred to Alaska and the Very Rev. George Biller, Jr., Dean of the Cathedral at Sioux Falls, was elected as Bishop of South Dakota. Dean Biller is a man of charming personality and a varied missionary experience. The best proof of his fitness for the post will be found in the fact that his election will be hailed with cordial approval by the people of South Dakota, among whom for some years he has exercised his ministry. Mr. Biller was ordained deacon and priest in 1898 and served for five years as a missionary in Oklahoma and the Indian Territory. In 1903 he became vicar of the Chapel of the Incarnation, New York City, and in 1908 was elected dean of the cathedral in Sioux Falls.

The death of Bishop Kendrick last fall created a vacancy in the Missionary District of New Mexico. There was some suggestion that it might not be necessary to fill this vacancy immediately, and that New Mexico might be placed under the care of the Bishop of Arizona until after the next General Convention. But conditions in that new state are most encouraging. It seemed that it would be a grave mistake if the Church there were deprived of active leadership at this time. Therefore the election was held which resulted in the choice of the Rev. Dr. Herman Page, rector of St. Paul's Church, Chicago. Dr. Page is one of the best known and most forceful of the younger clergy of that diocese. He is influential far beyond its boundaries. Previous to the recent reorganization he was a member of the Board of Missions, and he is an enthusiastic supporter of missionary work. Not only so, but he has made his parish catch his vision. Dr. Page is a graduate of the Episcopal Theological School and was made deacon in 1891, and priest in 1892. He also began his work in the domestic mission field, being associated with Bishop Ethelbert Talbot, in Idaho. Afterward he was rector of St. John's Church, Fall River, Mass., from which parish he was called to Chicago.



The Church is to be congratulated upon the choice of these two efficient and able young men to administer these important fields. It is to be hoped that both of them will feel this a call to which they must respond affirmatively.

MR. ARTHUR RYERSON, of the Diocese of Albany, a former member of the Board of Missions, went down with the *Titanic* on the morning of April 15th. He and his family had been

### A *Titanic* *Victim*

suddenly called home from a winter in Europe by the death in an automobile accident, early last month, of the eldest son, a college student. When the hour of bitter testing came in mid-Atlantic, Mr. Ryerson bade good-by to his family as the boat put off from the sinking ship and stood aside that women and children might be saved. He died as he had lived, thoughtful for others and trusting in the God he had served all his life. The Church and her Board of Missions are the richer for his life and his sacrifice.

Mr. Ryerson's membership on the Board began about twenty years ago, while he was a resident of Chicago. It was a time when the "Middle West" felt the pressure of local conditions with special force, but Mr. Ryerson consistently endeavored to emphasize the identity of the Church's interests both East and West, and the place of missionary zeal in developing vigorous home life. There is a close connection between his work in those early days and the fine service some of the Western dioceses and congregations are now rendering.

As a member of the Board, Mr. Ryerson served on the Advisory Committee for several years, and later on the committee having oversight of the Latin-American missions. His service was not confined to the committee meeting and the Board room. There were many evidences that he was thinking constructively about the work, especially on the side of home organization. In passing through New York he would often drop

in at the Church Missions House for a few minutes' conference with one or another of the officers. He gave time to thinking out details of the plan for department secretaries. He was a thorough believer in the present departmental system. He was a delegate to several General Conventions and was deeply interested in the reorganization of the Board of Missions in 1910. The Church can ill afford to lose so devoted a servant from its militant ranks. The memory of the service that marked his life and the sacrifice that ennobled his death will be a precious possession for all time.

THE command given by the captain of the doomed *Titanic* as his men began to lower away the life-boats was unnecessary. There "Women and Children First!" was present on the deck of that steamer a power larger and more restraining than the mere order of the captain. It dwelt down deep in the hearts of the men who faced their end so calmly and occupied their last moments in ministering to others.

A representative Chinaman has said that on a Chinese ship the order would have been reversed. The men would have gone first, then the children, and last of all the women—on the supposition that this represents the relative value to the State of these three classes.

Probably it is true that nowhere but upon a ship manned by Christian officers and carrying Christian passengers would men stand aside that the women and children might go first, but upon such a ship nothing else was even possible. The tradition of the race forbade—a tradition which has gathered about the figures of a Virgin Mother and a Holy Child. However much some of those men had lost sight of it, there was in the background of their thought a conviction that the Cross of Calvary is the great ideal of life, and that in the supremest sacrifice lies the supremest service.

This, and not mere conventions nor commands, gripped them at the last. It sent them about the decks, protecting,

guiding and encouraging the weak and the panic-stricken — steady, strong, serene. And after all was done, it sent them to their knees, while on the wings of a great hymn they lifted their prayer of faith as the waters closed above them.

Yes, there is a faith which teaches men that "he who is willing to lose his life, the same shall find it." In the light of such a faith men wrought and died on that fearful night—men like Major Archibald Butt, Christian gentleman and devout Churchman. Is such a faith worth having and propagating?

Henry Van Dyke has summed up the matter in these words:

"The ideal that the strength of the strong is given them to protect and save the weak, the ideal which animates the rule of 'Women and children first,' is in essential harmony with the spirit of Christ. If what He said about our Father in Heaven is true, this ideal is supremely reasonable. Otherwise it is hard to find arguments for it. The tragedy of facts sets the question clearly before us. Think about it. Is this ideal to survive and prevail in our civilization or not? Without it, no doubt, we may have riches and power and dominion. But what a world to live in! Only through the belief that the strong are bound to protect and save the weak because God wills it so can we hope to keep self-sacrifice, and love, and heroism, and all the things that make us glad to live and not afraid to die."

### *The Near and the Remote Sorrow*

The world has wept for the victims of the *Titanic*, and its outpouring of sympathy and material help has been ready and generous. Even as we write more than \$1,000,000 has been provided. So far as anything can make good the loss which men and women suffered when the great ship went down, recompense will be made. It cheers the heart and strengthens the faith in the essential rightness of human nature to know of such things.

If only the other great tragedies of the world could be made equally vivid, are we not justified in believing that the response would be equally ready and sincere? A thousand and a half of souls perish, and \$1,000,000 is the response; but over in China at this very hour, 1,500,000 persons are perishing, more slowly, but quite as certainly as those who were swept from the decks of the great liner. Many of them are still quite within the possibility of rescue. A sum equal to what was so generously given to the *Titanic* sufferers would go far to accomplish it. They are singularly mute and uncomplaining—these starving Chinamen; their cry has not been heard clearly enough, in spite of the efforts which have been made to relay it to the heart of the world. It is the old story of the remote sorrow, which in distant perspective is overshadowed by the nearer. Yet when our hearts are grieving, and our sympathies tender toward human suffering, might we not also remember—and act upon the thought—that China's sorrow compared with ours is as a thousand to one?

AN article descriptive of the Church's work in the District of San Joaquin, which appears elsewhere in the present issue, contains a simple but suggestive statement.

### *Serving the Community*

It speaks of a town named Sanger, in California, where the handful of Church people wished of course to have services of their own, but inasmuch as a number of religious bodies were already established in the village of a thousand people it seemed to them that they must try to make whatever they built minister in some way to the needs of the whole community. With this thought in mind they did not build a church but a guild hall, large enough to be used for public recreation. This became the gathering place of the community. Concerts and local dramatic exhibitions, stereopticon lectures, etc., were given here; a public library was installed in one of the side rooms; thus



the guild hall became the centre of the social life of the town. On Sundays the curtain of the stage is lowered, and by means of a portable altar and other furnishings the hall becomes a place of worship. Thus, by ministering to a public need, without surrendering the opportunity to maintain a place for the sacraments of the Church in a frontier community, it would seem that the people of this mission have acted most wisely. Of course the building, being unconsecrated, is used much more freely than could otherwise be possible, and when the time comes—if it ever does come—that the building of a church is justified in this community, one may venture to predict that the growth which makes it possible will be due in large measure to the fact that an honest attempt at service in a practical way was made by this mission.

Of course no rule fits all cases, but may it not be true that in many places in our domestic field we might with advantage begin at the other end, and, instead of first erecting a church, build a guild hall or rectory; possibly both, or a combination of the two? At any rate, the Church should seek in some way to secure a point of contact with the community.

IT has more than once been pointed out in these stirring days when China is so rapidly making history, that there is a real and very close connection between the events taking place there and the Christian propaganda

*Christian  
Education and  
the Chinese  
Revolution*

which has gone on quite unnoticed by the world at large. In no instance have the Christian missionaries counselled or encouraged revolution, but the inevitable result of the Gospel of Christ is to set men free, and it is impossible to teach Christianity without teaching liberty. Therefore the power which has swung conservative old China into the ranks of the progressive nations has largely been generated by the influence of Christian missions.

One may go farther than this, and call attention to the fact that this is conspicuously true of that branch of missionary effort represented in our Christian schools. All who are familiar with the situation bear testimony to this fact, and show how the leaders of new China have been raised up under a Christian influence. Dr. Merrins's article which appears elsewhere in this issue is therefore particularly timely. The attention of the Church cannot be too strongly focussed upon an agency which has produced such beneficent results as has the educational campaign of the Christian Church in China.

*A Christian  
Secretary*

During the last week in March a young Chinaman might have been seen in-

dustriously packing the personal belongings which had for a term of years adorned his room at Columbia University. He was frequently interrupted by friends, only a few of whom were his fellow-countrymen, but all of whom were eager to congratulate him on the good fortune which had come to him. Vi-Kynin Wellington Koo was a favorite with his fellow-students. He had achieved high honor in Columbia University, and it was felt that he would reflect credit upon it. This quiet youth, who seemed but a boy in years, had just received a cable message appointing him as English secretary for the new president in China—a position of the utmost importance.

But more important still, from a missionary point of view, is the fact that this young man who goes to be a confidential and informal adviser of Yuan Shi Kai—president of 300,000,000 of people—has the Christian outlook and received his initial education in our own St. John's College, Shanghai. This is of course a conspicuous example in point, yet only one of scores which might be cited to show how rich in results has been our small expenditure of men and means for establishing Christian education in China.

# THE SANCTUARY OF MISSIONS

## THE NEW CHINA

LORD God, whom all the hosts of heaven with eager speed obey,  
Lord God, with whom a thousand years are as a fleeting day,  
Thou sendest us another dawn, the gates of morning lift  
With smiting flash of lightning and with rolling thunder drift.  
The ancient idols totter, and the age-long slumber breaks,  
The while, by pangs of travail rent, a nation new-born wakes.

O Christ, who once in Galilee came walking o'er the wave,  
Be strong to still the tumult, be swift to rule and save!  
Be with the man who leads the van, be with the hearts that cry,  
In agony and weariness, for help from Thee, Most High!  
Beneath Thy banner of the Cross, O gracious Prince of Peace,  
Let China's teeming millions find from woe and war surcease.

Let not the Christian peoples fall like wolves upon their prey,  
Forbid the shame that in Thy name may Mammon plot this day.  
May clouds of prayer like incense rise unto the throne above.  
May many a contrite sacrifice be blest in Thy great love.  
Let deepest darkness flee before the cleansing light divine.  
O Sun that hath no setting, make haste, arise and shine!

Forgive us for our little faith, O Man of Nazareth!  
Forgive us for our feeble doubts, O Lord of life and death!  
Thy glory floods the firmament, the earth is all aflame,  
The army of the living God is marching in Thy name.  
The midnight wanes, the morning comes, the shadows flee away,  
A new-born nation rises in the splendid East this day.

—Margaret E. Sangster.

## THANKSGIVINGS

"We praise thee"—

For the good examples of all brave and loyal men, particularly for that of Arthur Ryerson, lost on the *Titanic*. (Page 351.)

For the way in which we have been led to develop Christian education in China, and so to share largely in the influences which are transforming that nation. (Page 355.)

For the fresh enthusiasm of the young who are undertaking study and service for the winning of the world to Christ.

For the reopening of Christian activities in China after the dark period of the revolution, and especially for the gathering again of the scholars in our mission schools. (Page 367.)

## INTERCESSIONS

"We pray thee"—

To bless the men chosen of thy Church to carry her message as missionary bishops, endowing them with sound wisdom and self-forgetting zeal. (Page 350.)

To make us, who are members of thy Church, worthy of the opportunity for world-wide service which thou art opening before us.

To bless the patient ministry of thy messengers who bear witness to thee in the difficult and needy fields of the home land. (Page 361.)

To bring peace out of discord, so that thy Kingdom may come and thy will be done in the republic of Mexico.

That thy people may freely give of that thou givest them for the extension of thy Kingdom and the salvation of all men.

That we may learn to pray, not for a task in proportion to our strength, but for strength equal to our task.



# CHRISTIAN EDUCATION AND NATIONAL PROGRESS

*By Edward M. Merrins, M.D.*

THE rebellion in China has been successful. The Manchu dynasty has fallen. Under a republican form of government, the various peoples of the country are now entering, as all must hope, upon a new era of peace, prosperity and true religion.

Surveying the rapid and startling changes of the last twenty years, missionaries cannot but wonder how far their work has contributed to the introduction of the new order. Not that they have consciously striven for political ends. But their influence, such as it is, necessarily enters into and forms an inextricable part of the social and political movements of the country, and in the providence of God all agencies and movements are used by Him for the furtherance of His great designs.

Now that foreign missions are being studied in a scientific manner, the first question asked is generally, What has been the guiding principle of your mission? It is doubtful if those who first came to the field had any other object definitely in mind than the bringing of the Gospel of Jesus Christ to a people who were ignorant of it, in the certainty that it would bless and help them. The declared object of our mission, for example, is "to establish the Christian Church through the conversion of individuals and their union with Christ." On this foundation some missions have built in one way, some in another, but all have built, probably, better than they knew. In our own case the guiding principle has been interpreted broadly. Narrow limits have never been set to the teachings and practical activities of our missionaries. As Bishop Ingle said, the Church strives for the salvation of the whole man—physically, intellectually and spiritually; hence our hospitals, schools and churches. And within its limits and powers it also strives for the salvation of

the nation. In addition, therefore, to exerting a wide influence through the ordinary channels, it has not hesitated when opportunity offered to do work of a kind not always mentioned in missionary reports, simply because the results are so intangible.

It was thus, partly, with our educational institutions. Almost from the day of its founding our mission, pursuing a policy different from that of several other large missions, devoted no small part of its strength to the education of youth. It was aware that much of the time and labor so expended would seem to be barren of spiritual fruit, yet it had the faith to expect that students who had been for any length of time in our Christian institutions could not leave them without being morally and spiritually benefited. Viewing its whole history in the light of recent events, one cannot but believe that our mission in adopting this broad policy has been divinely guided, and that all events, even the most untoward and depressing, have been made to work together for good.

When Bishop W. J. Boone, with a small party of missionaries, arrived at Shanghai in 1845, and there laid the foundations of our work in China, the people, as we all know, were intensely conservative and exclusive, completely satisfied with their own religions, government and civilization. Among their multitudinous idols the "gods of things as they are" held a very important place. Foreigners were regarded as contemptible barbarians, from whom nothing good could be learned. Obviously, the earliest task of missions was to break through this rigidity of religious and social custom. As ethnologists point out so interestingly, when a people are in a primitive state without law and order and with no social cohesion,

the welding of them into a homogeneous, orderly community by the force of imposed custom is necessary if they are to survive in the merciless struggle for existence. When this has been accomplished, there is the danger that the nation may be content to abide as it is, in the repose of settled habit and custom. To ensure further progress the "cake of custom" must be broken through, and nothing can do this except the force of new ideas, which shall stir up fresh emotions, and cause intellectual unrest. Hence the Chinese with their rigid, uniform ways of thinking, almost the same in the middle of the nineteenth century as in the days of Confucius, had to be compelled to accept new ideas if the nation was to be saved. The Church was working in this direction when it began to plant little stations here and there, and to open hospitals and dispensaries. But nothing can equal the education of the young for the dissemination of new ideas. Hence the great social and other values of our educational institutions, which have always been, and still are, among the best and largest in China.

Our first school for boys was opened in 1845, the year our missionaries arrived in Shanghai. This led to the founding of St. John's College in 1879, which has since grown into St. John's University, with its arts and science courses, and its schools of theology and medicine. Last year 373 students were studying in its various departments. In 1869 work was commenced in the interior of China, in the stations of Hankow and Wuchang. In 1871, the school was started in Wuchang, which has since developed into Boone University, the friendly rival of St. John's. It also has its schools of theology and medicine. In school and college, its students last year numbered 331.

In 1851, a school for girls was opened in Shanghai, now St. Mary's Hall, where each year over 150 girls receive careful training. In Wuchang the Jane Boklen School for Girls was opened in 1877. This is now St. Hilda's School,

with an attendance of over seventy. In Anking there is a fine middle school, and there are also most promising schools in Ichang, Changsha, Kiukiang, Wuhu, and other places. To show the wide sweep of our educational net, the Rev. D. T. Huntington, the new Bishop of Wuhu, started a trade school for beggar boys, thus turning into useful citizens those who, but for this saving agency, would swell the ranks of the most degraded and ignorant. In connection with our educational work, mention must also be made of the numerous books and tracts, either written or translated by our missionaries, a most important means of enlightening the minds of the people, the great learning and industry of Bishop Schereschewsky being specially devoted to the translation of the Bible.

From our various institutions of learning, students who have received, and more or less absorbed, Christian instruction, have gone forth by scores every year to professional life, into the business world, or to be centres of influence in the home life. Many of them now occupy important positions. Whether successful or not, it may be said that every student, in village, town, or city, has been the propagator of new ideas. Who can estimate the results of such a far-reaching propaganda? Without making invidious comparisons between one form of mission work and another, it can hardly be denied that, as an agency for the dissemination of new ideas, our educational work has been the most fruitful.

Turning to the effect of mission education upon politics, perhaps it is not as fully recognized as it might be that Western education, when first introduced into countries of backward civilization, is bound to create political unrest. The Hebrew Scriptures, with their denunciations of national corruption and their glowing descriptions of a coming kingdom wherein men shall dwell together in righteousness and peace; the school histories describing the long struggles of the nations of Europe and America for liberty and enlightenment, which in the



end were successful; the study of branches of knowledge which have the indirect effect of undermining the superstitions of ages—all tend to create in the minds of impressionable youths a passionate longing to overturn the old order and introduce something new and better. It was thus with many of our own students during the last few years. Their minds seethed with political aspirations, and it lay as a heavy responsibility upon the Church, itself of course strictly neutral in political matters, to bring these aspirations into accord with Christian ideals. Has it altogether failed in this respect? In reply, it may be asked, Was ever a national revolution of such magnitude as China has just passed through accompanied by so comparatively little loss of life? Many feared that the horrors of the French Revolution would be as nothing in comparison with what would take place during a dynastic revolution in China. Yet, apart from the initial massacre of several hundred Manchus, the loss of life among non-combatants by retaliatory executions or wild massacre has not been great. In estimating the value of Christian missions is it not just to ascribe this moderation, in part at least, to their influence?

Nations as well as individuals suffer from the pain of new ideas and at first oppose their introduction. Inevitably, therefore, during the course of sixty years of educational work, there have been many breaks and hindrances. Perhaps the greatest discouragement, to friends at home as well as to the workers on the field, has been its frequent interruption, sometimes for months at a time, by popular riots. Yet as a means of stirring the political world to its depths, and forcing the people to think differently of their national condition, it is a question whether we ought to have been discouraged in the least, and not rather have gloried in our tribulations. In almost every instance beneficial changes accompanied or followed the riots.

In 1853, the Tai Ping rebellion began,

which devastated the country for many years. It is still a moot point whether England did wisely in supporting the Manchu government. For the Chinese nation, if it had been freed at that time from the incubus of its incapacity and corruption, might have advanced much earlier on the path of reform and progress. However that may be, the rebellion shook the country as it had never been shaken before. In writing of the life of its leader, Bishop Boone said: "Whether he be sincere or not in his story, he is evidently doing a great work in China by breaking up the superstitions of ages, thus preparing the soil for the seed to be sown here by Christ's servants."

Local riots later were continually occurring. While they were deplorable exhibitions of hostility to foreigners, yet they were evidence of the passing away of the old contemptuous apathy. Better opposition than dead indifference. Further, the pressure brought to bear by the foreign powers upon the Chinese government, when they demanded compensation for the destruction of life and property, compelled it to adopt a more liberal policy, in form at least if not in spirit. In 1881 the reigning emperor issued an edict declaring Christianity to be one of the religions of China, and commanding that the native Christians should be protected by the officials, since their embracing the doctrine did not alter their position as subjects of their sovereign. In 1898, to allay internal disturbance, the old government system of education, which had lasted unchanged for hundreds of years, was abolished, and Western learning received official sanction. In 1900 the Boxer uprising took place, bringing missionary work everywhere to a standstill. As the consequence of this blind and hopeless struggle to rid the country of foreign influence, China was compelled to pay heavy indemnities, and was deeply humiliated by the siege of Peking. But good also resulted. The people were thoroughly roused. The futility of clinging to ancient ways in her

struggle with the West was clearly perceived, especially by the student class. They saw that China must place herself in line with other nations, and learn whatever they had to teach her, if she was to preserve her existence as a nation. The war with Japan in 1894 intensified this perception. The government opened educational institutions of its own, but nearly all were very ill-managed and did not meet the need. Consequently the students came in increasing numbers to mission institutions, particularly to those which taught in English. St. John's University, under Dr. Pott, and Boone University, under Dr. Jackson, made extremely rapid progress, and all our schools shared in the prosperity. Lastly, the revolution just over has compelled the closing of our up-river educational institutions for several months, and owing to the heavy losses sustained by the people of Hankow due to the war there may be for some time to come a serious diminution in the number of paying students. But with returning prosperity our institutions, if properly supported, will soon regain their strength, and the old forms of opposition will hardly exist.

What of the future? He is bold who ventures in these days to utter prophecies concerning the Chinese, for so much positive prophecy has been discredited by the course of events, and many and great changes have actually taken place which a few years ago the wisest would not have dared to predict. It is with doubt and hesitancy, therefore, that the following forecast is made. (1) As soon as law and order are restored, Christianity may be regarded with greater favor than before. The native religions, which long ago lost a great deal of their moral power, will suffer still more as the nation passes from the old civilization to the new, abandoning by the way many ancient customs, superstitions and observances more or less associated with the old religions. As the Chinese people must attempt to satisfy the deep religious needs of their nature, they may be willing to try Christianity, especially

if they are under the impression that it is indissolubly connected with Western civilization. (2) Later, the pendulum of change will swing in the other direction. The vices and weakness of Western civilization will be more clearly seen, and the Chinese will know that Christianity does not dominate our national life to the extent they supposed. A movement will then begin in favor of retaining all that is best in the old civilization and religions, purifying and strengthening the latter, so that many of the arguments now directed against them will be useless. (3) No longer associated in the minds of the Chinese with foreign power, the Christian Church will then become stationary or even lose in membership, for those who have not strong and true convictions will fall away. In its struggle with the spirit of this world, and with what is false and imperfect in religion, Christianity must then stand in its own inherent strength. Its propagation will depend almost entirely upon the purity, earnestness, and intelligence of the native Church. Foreigners will not then be in the front as they are now. (4) Chinese patriotism, almost defunct a few years ago, is now intense. The burning desire of all classes is to make their country invulnerable to the attacks and machinations of foreign powers. To meet the foreigners with their own weapons, the arts and sciences of Western civilization will be learned. Students will come in large numbers to the mission schools, which at the present time are the best in the country. Later, with one of her surprising leaps, China will inaugurate a thoroughly modern educational system, in all probability modelled on that of Japan, which includes all that is technically the best in the systems of other countries.\* This will mean the ex-

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\* The following "Instruction" was issued by the Minister of Education in 1899, and is strictly observed: "It being essential from the point of view of educational administration that general education should be independent of religion, instruction in religion shall not be given or religious exercises held at government schools, public schools, or schools whose curricula are regulated by provisions of law, even outside of the regular course of instruction."



clusion of religious teaching from the schools, its place being taken by the inculcation of the solitary virtue of patriotism. (5) These changes may all occur within the next twenty or thirty years.

If these predictions have a reasonable basis, the work of Christian missions in China is clearly defined. Every effort must be made to build up a strong native Church while it is still to-day. Evangelization must be carried on vigorously. Church members must be carefully instructed, and the training of the native pastorate must be of a high order. As evidence of a philanthropic spirit, and to appeal to the hearts of the people, medical work must be continued by means of hospitals and dispensaries.

Not least, it is of vital importance that missionary societies shall maintain their schools and colleges. The Church, to perform its mission, cannot afford to surrender its hold upon the youth of the country. Whatever force there may be in the arguments for the separation of institutional religion from education in the lands of the West, such arguments are not applicable to China. This is a period of transition. While it is true that the influx of new ideas is necessary to break the rigidity of custom and initiate change, there is a proper limit to the movement. Unless these ideas crystallize round what is good and true, there will be endless and profitless discussion, leading to moral and political lawlessness. It is only with gloomy foreboding that one can contemplate a system of education in China which omits all instruction "upon the nature of man, his true end, and the right use of his faculties; upon the immortality of the soul, its relation to God, the beauty of virtue, and its agreeableness to the Divine Nature; upon the dignity of reason, the necessity of temperance, fortitude and generosity, and the shame and folly of indulging the passions." Already many of the student class have drifted from the moorings of the old religions, and if they do not find sure anchorage in

a higher religion, their last state will be worse than their first. No! When the social and political life of China is permeated by the spirit of Christ, then, and not till then, may the Church leave entirely to others the education of youth.

If, however, Christian educational institutions are to hold their own against the competition of strong government institutions, it is imperatively necessary to raise them to the very highest point of efficiency, both in teaching and equipment. If this is not done, they will be neglected and die. The situation in Japan is an instructive warning. There the government has four Imperial universities with 500 professors and instructors, and 7,500 students. Rather contemptuously the Japanese write: "Throughout the Christian educational system, there is no institution that is really worthy of the title of university." In the government and higher technical schools of Japan there are 2,000 professors and instructors, and 23,000 students; in the Christian high and collegiate schools there are only 332 students. In the government middle schools there are 160,000 pupils, boys and girls. In the Christian middle schools the number is 3,416. It is stated that even the Buddhist schools have caught up to, and in some cases have passed, the Christian institutions.\* What is the consequence? As the writer quoted observes: "If the falling behind of Christian students is not checked, it is no exaggeration to say that within twenty or thirty years Christian scholarship will be an inconsiderable factor in the thought and higher life of the nation." When the legal, medical and other learned professions of a country regard Christianity coldly, and regulate their professional conduct by other standards, those who wish to see the country truly great and prosperous cannot but fear.

To strengthen the Christian Church in China so that it can appeal effectively

\* "The Present Position and Problems of Christianity in Japan," by President Harada, LL.D., Dōshisha, Kyoto. (*International Review of Missions*, January, 1912.)

to the educated classes as well as to the poor and lowly, to secure for it men well able to spread and defend the faith against the subtle assaults of religious antagonism in the East, and to leaven the learned professions with the Christian spirit, we plead earnestly that our educational institutions, especially our colleges and universities, shall be placed in a position where they need not fear comparison with the best of secular institutions. It is not so much land and buildings that are now required, as strong, efficient faculties, and adequate, up-to-date equipment. Endowments to make our institutions independent, to some extent, of the fees of students, are also needed. A great calamity, like the burning of the city of Hankow, means that the local university must fall back upon its own pitifully slender resources, and this means retrenchment, with more or less impairment of the efficiency of the institution.

President Harada concludes his article by stating that "the situation in the

whole Orient constitutes one of the most splendid opportunities, and at the same time one of the gravest crises in the whole history of the Church. With every passing year, the opportunity is slipping from her grasp. I make bold to say that her victory or defeat in Japan will largely determine the future of Christianity in the whole of the East."

Japan is a great nation and her conversion to Christianity would be an inestimable blessing to herself and to the world. But China is a still greater nation, and in religious matters has not hitherto been led by Japan. On the contrary, as Japanese writers confess, their own great men are warriors only and a few artists; in higher things, her students sit at the feet of Chinese philosophers and religious thinkers. If China were won to Christianity, then indeed its future in the Orient would be secure, and the winning of China depends to a very great extent, if not altogether, upon the efficient academic and Christian education of the youth of the land.

## THE VALUE OF THE LITTLE MISSION

**N**EARLY sixty years ago the missionary board of the Diocese of New York was seriously discussing whether it should continue the stipend to a little place called Windham. The matter was finally decided by the fact that a missionary was already in charge there and, although the place was hopeless, it would not be fair to cut the support from under his feet. That missionary stayed on, doing faithfully his obscure work. None of it seemed to count for much, but there was one young man, the son of the village blacksmith, whom he interested in the Church and prepared for college. He lived to see that young man become a missionary bishop, but died before he could realize that he had been moulding the spiritual destiny of the Presiding Bishop, Daniel Sylvester Tuttle. Each year Bishop Tuttle visits his old home,

when the entire village gathers at a public service of welcome to the man so honored in the world outside, who still remains in heart and sympathy one of themselves.

The only parish which Bishop Tuttle ever had was in Morris, N. Y.—the oldest in that part of the state. It dated from Bishop Hobart's day, and the first missionary there covered the whole region almost to the Canadian border, carrying the rites and sacraments of the Church to the settlers among the clearings of the forest. The little place is still twenty-five miles from a railroad, although missions which sprung from the ministry of its first rector have become great parishes, notably Trinity Church, Watertown, whose rector, Leigh Richmond Brewer, became the first Bishop of Montana, when Bishop Tuttle's field was divided.



# WHERE THE GRASS IS GREEN IN WINTER

*By the Right Reverend Louis C. Sanford,*

*Bishop of San Joaquin*

WHILE the people in other parts of the United States are looking out of their windows on the snow, the State of California is carpeted with green. In October the first rains of the season fall, and before Christmas the new grass has covered the steep hills along the coast, the level floor of the great interior basin, and the western foothills of the Sierra Nevadas. Only on the top of this lofty range does the snow lie. There it is found from ten to fifteen feet deep, and all winter long the farmer in the valley below, pruning his trees and vines or ploughing his field, may look up and see the white wall which shuts California from the rest of the country.

About one-fourth of this winter-green-state is included in the new Missionary District of San Joaquin. All of the San Joaquin valley, which gives the district its name, a great slice of the Sierras, and a large part of the Mojave desert, are comprised in its area of 46,000 square miles—a territory the size of the State of Pennsylvania.

## *History*

The oldest parish in the District of San Joaquin is St. John's, Stockton. It was founded in 1850 by the Rev. O. Harriman, father of the late railway magnate, and was one of the four original parishes of the state, which Bishop Kip found when he reached his diocese in 1854. Stockton is at the head of navigation on the San Joaquin River, and was in that day the outfitting place for prospectors and miners bound for the diggings in Tuolumne and Calaveras counties. The Church saw them as they passed, but she was too weak to follow them into the hills. Not until 1860 was an advance made, when the Rev. J. G. Gasmann established himself among the miners in Sonora, Tuolumne

county, organizing a mission which still serves the quiet village that has outlived its excited beginnings. Mr. Gasmann also planted a mission in Columbia, three miles away, which boasted 4,000 people, and expected to be the biggest town in the county. It is an illustration of the uncertain character of a mining population that Columbia has almost vanished from the map, two or three houses only remaining as reminders of its early promise.

With the exception of some desultory work in the mining camps no further missionary venture was made within the limits of San Joaquin for twenty years. By that time Los Angeles had assumed respectable proportions, and the Southern Pacific Railroad had connected it with San Francisco, pushing its track through the centre of the San Joaquin valley. This expanse of plain over which but a short time before herds of antelope freely roved, had been cut up into wheat ranches, and little centres were springing up along the railway at convenient shipping points. The Rev. Elias Birdsall, rector of St. John's, Stockton, went down the valley to spy out the land, and as the result of his report the Rev. D. O. Kelley was appointed in 1879 missionary to the San Joaquin. He took up his residence at Fresno, and within a year had planted missions not only in the town where he lived, but at Modesto, Merced, Hanford, Visalia, Tulare and Bakersfield, working a parish 200 miles long. Already the Kings and San Joaquin Rivers had been tapped for irrigation; experiment had proved that the muscatel, or raisin grape, and deciduous fruits could be successfully grown, and the wheat ranches were being subdivided into vineyards and orchards. By 1910, when the General Convention divided the mother Diocese of California for the third time and cut off the District of San Joaquin, five of

Mr. Kelley's seven missions had become independent parishes, and to the remaining two, seven more had been added. For the last fifteen years another trans-continental road, the Santa Fé, has paralleled the Southern Pacific, and new trolley lines have helped develop the country.

The population is mixed in character, but a large percentage of the immigration is from the Middle West. These people for the most part have strongly marked religious preferences, but not for the Episcopal Church. Christians, Methodists and Presbyterians predominate, but in every town a nucleus of Church people, and a sufficient number of the unattached, justify on any grounds the efforts the Church may make.

### *The Valley*

While the San Joaquin Valley constitutes less than a third of the territory of the district, it is the section which is growing rapidly, and where the Church must establish herself strongly now to do efficient work in the future.

Three well-defined areas of production diversify the valley. Under the Sierra foot-hills is a frostless belt nearly 200 miles long, which will soon be an uninterrupted stretch of orange groves. Already the shipment of citrus fruit rivals that of Southern California. Down the centre is a broad tract devoted to a great variety of fruits, of which the raisin grape is the best known. And under the foot-hills of the Coast Range a forest of derricks proclaims the wealth of petroleum which has put California in the front rank of oil-bearing states. Each one of these areas has its new missionary enterprise. In Tulare county, the scene of the greatest development of the citrus industry, the Rev. L. A. Wood, with the aid of his automobile, is ministering to a parish forty

miles square. Within the year he has organized two promising missions—St. John's, Porterville, and St. James's, Lindsay.

At Sanger, in the raisin belt of Fresno county, a unique missionary experiment is being worked out. Here a handful of Church people wished for their own services, but inasmuch as a number of religious bodies were already established in the little village of 1,000 people, it seemed to them that they must justify their existence as a mission by ministering in some way to the needs of the whole community. Accordingly they built, not a church, but a guild hall. The main room, fitted with tables and chairs and a large stage, was thrown open to the public as a recreation hall. Here social gatherings of all kinds—concerts, plays given by local talent, stereopticon exhibits—among these the missionary lectures provided by the Board of Missions—have a place and promote the healthy social life of the people. On Sundays the stage curtain is lowered and the portable altar, with its furniture, transforms the recreation hall into a place of worship. In another room, attractive with book shelves and pictures, the mission opened a public library. At first financed by the mission, its good work has lately been aided by the County Library Association. The librarian, a Churchwoman, in addition to her other duties, gathers the children of the village on Saturday morn-



ST. MICHAEL'S MISSION, TUOLUMNE





INTERIOR OF GUILD HALL, SANGER  
*Practising music for the Sunday services*

ing, and for an hour holds their attention with the recital of the old fairy tales, of which little folk never tire. This guild hall is an illustration of the kind of social service the Church can render in a rural community.

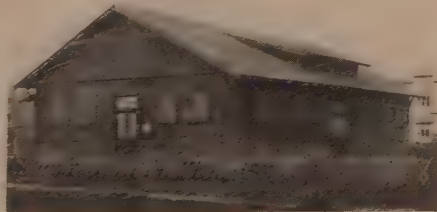
The oil-producing area in an unirrigated section is not attractive country. For a brief period after the winter rains the grass springs up and the hillsides are gorgeous with escholtzia and lupine, but for nine months of the year the outlook is upon barren yellow sand, broken only by unlovely oil derricks. Where this artificial forest is thickest, stands the town of Coalinga. A few years ago it was a rude camp, its hot, unpaved streets filled with men, dusty automobiles and mule teams, the people housed in shanties of the most temporary description. Now the shanties are replaced by cosy bungalows, and substantial business blocks line its clean asphalt thoroughfare.

Here is the newest of our missions, named Christ Church, as the witness for the unselfish life in a community where almost the only purpose has been the rush for wealth. Without a shelter of its own, the congregation gathers twice

a month on week-days in such building as may be available, to meet and worship with the priest who comes from Fresno, fifty miles away. Coalinga is not the only oil town in the district, but it is the only one the Church has thus far been able to enter. Lack of men and means prevents the initiation of services at other equally promising points where the Church's ministrations are needed and would be welcomed.

### *The Desert*

Southeast of the San Joaquin valley lies the Mojave desert. Recent writers have described in book and magazine the charm which the desert possesses in its



*Exterior of Guild Hall, Sanger*

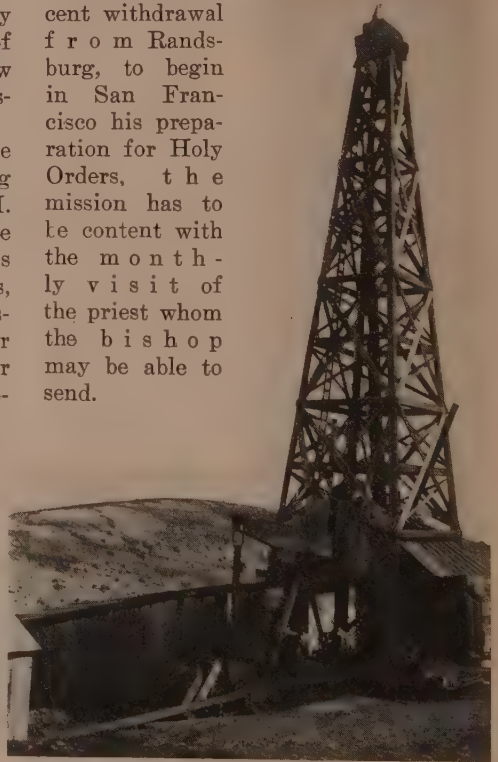
majestic solitude, its strange vegetation, and, above all, in the wonderful tints with which sunlight and shadow paint its hills and plains. Many are ready to admire its scenic grandeur, but few would voluntarily choose it for a home. Hidden in the hollow of a low mountain range in the centre of the Mojave desert is the mining town of Randsburg, the smoke of whose stamp-mill may be seen from the transcontinental trains. From the hills surrounding the town one may look across the sand in one direction to the Sierras, whose white peaks shut in the green San Joaquin, and in the other direction to the Funeral Range which watches over Death Valley. Randsburg itself is not an inspiring sight. Its one straggling street has a few permanent buildings, but the size and fashion of the dwellings, apparently set down at random, in whose construction oil cans and packing-boxes have been largely utilized, proclaim that the people who have come here do not intend to stay if they can help it. The discovery of the mountain of ore known as the Yellow Aster Mine is responsible for Randsburg.

In 1895 the people flocked to the desert in search of riches, and among them came a devoted layman, Mr. H. H. Nagle, who built with his own hands the first church in the camp, and served it as lay-reader until his death. Afterwards, Mr. A. Y. Denman, steward of the hospital connected with the Yellow Aster Mine, qualified as a lay-reader, and for four years endeared himself to the people. He visited the sick and buried the dead, read the service on Sunday and led in social activities during the week. Meanwhile a Methodist church had been erected and a minister sent to the town by the conference, but when, after a short residence, he withdrew, the townspeople petitioned the conference not to send a successor, as the lay-reader of Trinity Mission was all the minister they wanted. Right across the way from the church a Roman Catholic chapel was next built, and has been

visited periodically by a priest from the Needles, 230 miles away. On the occasion of these visits the choir of Trinity assisted in the music; at other times the Roman Catholics swelled the choir and congregation of the Episcopal Church—an instance of practical Christian co-operation, if not of Church unity.

The Sunday-school is of necessity a co-operative institution in which people of various religious affiliations have an equal stake. Like more favored Sunday-schools, it enjoys an occasional picnic. The last one occurred in December. There was no particular place to go to, so the children walked out on the desert and ate their sandwiches in the blazing sun, amused themselves chasing horned toads or playing tag around some solitary yucca palm, and had as happy a day as their little brothers and sisters elsewhere.

Since Mr. Denman's recent withdrawal from Randsburg, to begin in San Francisco his preparation for Holy Orders, the mission has to be content with the monthly visit of the priest whom the bishop may be able to send.



*A derrick in the oil region*





*"Barren yellow sand, broken only by unlovely oil derricks"*

## *The Mountains*

While the population of the valley has doubled in the last ten years, the number of people making their home in the great mountain range which bisects the district has steadily decreased from the days of the gold rush. Most of the towns which once boasted their thousands are now content to claim their hundreds. Mokelumne Hill is one of these deserted villages. The empty stone buildings which line the deserted street speak of the days that are gone. The arrival of three or four stages with a handful of passengers from the outside world is the only daily interest. Once the gulches were filled with prospectors animated with visions of sudden wealth; now an occasional old inhabitant may be seen after a rain looking for a possible stray nugget. The children at the hill-side school amuse themselves at recess by washing out gold in the sand of the schoolyard and are sometimes rewarded with a "color"; the people talk of "when the mines open up," showing the persistence of the early interest, but the wise know that the renewed prosperity of the village awaits the filling up of the big valley below, when the incoming settlers will be forced into the hills to develop the rich agricultural possibilities of the mountain meadows.

There are three silent churches in the

little town. Our own, St. Paul's, was built twenty years ago by an indefatigable layman and has been tightly closed for four years. Recently a physician and his wife came up to make a home in Mokelumne Hill because of the delightful climate and, appalled by the fact that there was no Sunday-school to which their children might be sent, started one in the little wooden church. The Rev. Mr. Shea, of Jackson, in the neighboring county, hearing of it, came over, and since June last has held a week-day service once a month, walking the mountain miles each way to meet his appointment. When the bishop made a



*The first church in Randsburg*

visit seven children were baptized. Mokelumne Hill is but one of a score of decayed mining camps, varying in population from 100 to 1,000, where there are no Sunday-schools, and no religious services of any kind for months at a time. The Church should have at least one itinerant priest who could spend much of his time on horseback ministering to these neglected towns. As an investment yielding returns in the shape of self-supporting parishes, it cannot be recommended. No such returns can be expected for many years to come, but "Inasmuch as ye have done it unto one of the least of these, my brethren—"

Up among the high Sierras of Tuolumne county live some two hundred Indians scattered in small groups. They pick up a scanty living, but there is much poverty among them. Their old occupations are gone. The old accomplishments of basketry and making acorn bread are being forgotten, and they are almost helpless under the new conditions which the white man has introduced.

Poor old Simpie and her daughter had lived in a tumbledown prospector's cabin which at least protected them from the worst of the weather, but Simpie was ordered to "move on." And out into the mountain winter she went to seek shelter as she might, under the lee of an old blanket pinned up against the wind. There are not enough of these Indians to justify an independent mission, and their religious needs must be met by local churches. The Rev. Mr. Wheeler, priest-in-charge of St. Michael's, Tuolumne, and Deaconess Dorsey, were the first to interest themselves in the Tuolumne Indians. Sewing-classes were organized, and some of the children were induced to attend Sunday-school. Christmas was made a time of rejoicing, with the distribution of gifts and a "big eat." Their appreciation was none the less real because shown in unusual ways. One of the men, whose nickname, "Whiskey Bill," is evidence of the white man's

shameful treatment, said to Mr. Wheeler: "You make Indian happy. I dance for you in the church to-morrow" (Christmas Day).

A year ago, about the time when Mr. Wheeler and Deaconess Dorsey were obliged to leave the mountains, Miss Eleanor Tebbetts, a Churchwoman, was appointed Government Field Matron with headquarters in an old ranch house near Tuolumne, purchased by the Government for the purpose. With her, Mr. Miller, the lay-reader of St. Michael's, has co-operated. In November the bishop visited the ranch and baptized a class of ten children. The service was held on the porch of the house. For two hours before the time appointed, the Indians, seated on boxes and planks in the yard around a fire which gave out little heat but added a picturesque touch to the scene, waited with characteristic patience to see their little ones "Christianed," as they call it. How far they appreciated the meaning of the Sacrament is doubtful. They had at least the dim conception of some good thing, and there are white parents bringing their children to baptism who have little more.

The missionary work in the District of San Joaquin is varied in character. In the great fertile valley every expenditure of money and effort will be repaid in added material strength to the Church. The work in the desert and the mountains can offer no such reward, but it is no less imperative and presents an appeal and a challenge to the purest motives of missionary enterprise.



*Indian children ready for baptism*





"FROM SUCH HOMES THEY COME TO US IN ST. AGNES'S SCHOOL"

## MAY DAY IN THE FLOWERY KINGDOM

This article was sent to us some months ago by a missionary recently gone to the field. It reached us in the opening days of the Chinese Revolution, when for a time it seemed that great misfortunes threatened. It is good to know that the skies have cleared and the prospect for the future is brighter than ever, and that the attractive little Chinese girls will keep their May Day in St. Agnes's School, Anking, with as keen an enjoyment as marked the one herein described, and will close it with the quiet service in the beautiful chapel.

As early as five o'clock in the morning eager little faces were thrust close to the windows of St. Agnes's School to catch that first message of the sun, and shouts were heard through the dormitories as the news of a lovely day rang out. For over a month these little Chinese maidens had been in preparation for a great event. It was to be a May party—a real "Wai Kweh bih Fatsi" (foreign country custom), and little girls in China know from experience that wherever girls or women are concerned, foreign ways are sure to be much nicer than those of China, which have so long brought misery and degradation to women.

Not only was it May Day, but it was also to be a birthday party for their dear teacher, and a surprise for her. Such

secrets as were being whispered from one to another! How hard it was to keep them from reaching the ears of the teacher! And how trying to have her staying so often beyond her class time when the girls were anxiously waiting to practise the May song which was being learned in English for her special benefit.

But at last the day had come and all the flowers and birds seemed overflowing also with holiday spirits. Of course the regular class-room routine had to be gone through in the forenoon, for it was only a half holiday. The morning, however, dragged out to its end and release came at last.

Miss Barber had been invited out to spend the early afternoon. Immediately after the noonday meal the preparations began, and soon the dainty little maidens were arrayed in their



*"A glimpse of the poor at our very doors"*

prettiest attire. The older girls had been appointed at the school meeting as a committee on arrangements, and before long were at the Ladies' House, where the party was to be held, because of its pretty lawn and beds of Chinese iris and poppies and roses. These were all in full bloom, making a beautiful setting for the first May Day these little Orientals had ever known.

Soon the house was made almost as attractive as the garden without. The girls were quietly brought up from the school, each carrying a flower—and they looked like little flowers themselves as they stood waiting expectantly for Miss Barber to come. She had been sent for on the pretext that a guest had arrived and wished to see her. As she entered the house one great shout of "Surprise!" went up, and each girl presented her flower with a bow and the usual Chinese "Kung Hsi." The two baby girls then led the Birthday Lady out under a tree where a throne had been prepared. The others followed, two abreast, and there they enthroned her as May Day queen, presenting her with a handsome Chinese "Bien Hsin" box in token of their love and affection.

Next came the winding of the May pole, and as the bright colored ribbons wound around and round, the little maidens sang their May song, crowning

their queen with a "coronet of roses, set in leaves of brightest green." She was then led back to her throne and, with the girls standing in the background singing, six fairy-like little maids entertained their queen, making their fans tell the touching story of their love.

It was the season of fans in China, and even though some of the natives go about with scarcely a thread of clothing on, they are rarely seen without their fans. Coolies will lay down their loads and stand against the walls using their fans vigorously, making a queer picture.

The little fan ladies led the rest of the party back to the house once more, for no party in China could be complete without a cup of tea. But our little maids were to have still another surprise, for there in the middle of the table was a real birthday cake, all lighted with candles. After the excitement had died down the May queen cut her cake and each girl was given a piece. Many of the precious pieces were wrapped up in the bright colored handkerchiefs to be sent home on Saturday to some loved one. After a few more games the chapel bell rang out, calling the little ones to their daily Evening Prayer service.

Dear little children! They are not like those in the homeland, where a mother is usually the first to teach her child, and where it first sees God through her eyes





WINDING THE MAY-POLE

and is taught to pray at her knee. Here in the East it is more often the child that leads the mother to the knowledge of God.

It is these children whom we are trying to raise from the narrow conception of sin to high ideals, that they may become little missionaries among their relatives and playmates. For the children of to-day will be the future leaders for good in their country. Their minds are not so prejudiced and they are more open to Christian influence than their elders. The inner life of these children unfolds more readily, and they seem often to

grasp the truth of God's love and holiness more fully than those who have been nurtured in the Church since they were given in baptism.

Do they want Christ? How I wish you could see them feeling for Him, unconsciously as it were, and their eagerness to learn of Him. Nowhere could be found a more enthusiastic service than here in our school chapel, where the girls gather before the class-room work of the day begins and again at even-tide, for Morning and Evening Prayer; and it is an inspiration to hear the sweet young voices singing some favorite hymn.



*"To the evening service in our beautiful chapel"*



*"One passes long droves of cane-laden ox-carts"*



*"Tiny thatched huts cling to the hillside"*



A PONY EXPRESS



*"Sometimes Porto Rico's old-fashioned but ever reliable motive power is called to the rescue"*





## DOWN IN PORTO RICO

*By John W. Wood*

**F**OURTEEN hundred miles south-east of New York lies Porto Rico, "the island of enchantment." Early on the fifth morning out—if the voyage has been good—one gets the first sight of *El Anvil*—the Anvil—rising 3,000 feet above the sea near the eastern end of the island. Gradually the foreground begins to take shape. A range of lower hills appears, with a sky line like the teeth of a gigantic saw. At the east of the harbor entrance a rugged bluff is crowned with the Morro. As far as the eye can reach to east and west stretches the gleaming beach, pounded by the Atlantic surf. The steamer sweeps by tiny Cabras Island, at the harbor mouth, with its hopeless colony of about twenty-five lepers. The vessel slows down, picking up one by one the buoys marking the narrow channel as she passes the western end of the city of San Juan. Here one gets his first view of the ancient wall that surrounded the city to protect it from hostile fleets in time of war and from pirates at all other times. Many a pounding it has

withstood too, through the centuries, down to that summer day of 1898 when Admiral Sampson bombarded the city. The old sea gate is now the only one left. Beyond the wall the unimposing front of the Roman Cathedral, built 370 years ago, faces the harbor. To the north of the gate is Casa Blanca, the residence of the commander of the garrison; to the south is the governor's palace, high above the water.

If one is as fortunate as I was in being met by the kindest of friends, both old and new, it is not long before he feels entirely at ease, in spite of the unfamiliar surroundings. San Juan, founded in 1520, is probably the oldest city over which the American flag flies. The island of Porto Rico was discovered by Columbus, on his second voyage to the new world, in November, 1493, while Ponce de Leon is credited with the founding of its principal city. The achievements of these two, the discoverer and the pioneer, are commemorated throughout the island. But it is not the story of Porto Rico that is to be told at this time. This article is rather to out-



*San Juan from the castle of San Cristobal*



*Church of St. John the Baptist*



*"The streets climb the hillside"*



*The Public Square*

SCENES IN THE CITY OF SAN JUAN



line some of the Church's work, as it was seen in a hurried visit last month. Bishop Van Buren had closed his work of eleven years and, with sadly impaired health, had come to the United States for the meeting of the House of Bishops, which was to accept his resignation. Thus my observations were taken without his guidance and intimate knowledge of the whole field.

Naturally San Juan was the first place where the work of the American Church was established after Porto Rico passed from Spain to the United States. It is to-day the chief centre of the Church's effort. Services are maintained in English and Spanish at four points. In the oldest part of the "old city" stands the Church of St. John the Baptist, facing the cathedral across a little plaza. Its exterior does not appear to advantage when compared with its massive neighbor, since the ground slopes sharply from the cathedral, so that St. John's is always looking up-hill. The interior is unexpectedly spacious, and though simple is dignified. It was only by dint of hard work that any downtown location could be secured at all, even ten years ago. To-day it would be next to impossible to secure a site at any

r e a s o n -  
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W h e n   t h e  
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P o r t o   R i c o  
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cording to the "memoire" of one of the clergy of the cathedral: "The delinquents were brought from all parts to be burned and punished here."

St. John's is the home of the American congregation. It is gratifying to think that army officers and business men, government officials and civilians and their families are united here in bearing common witness, in a strange land, to the religious convictions of the American people. It is to be feared, however, that some whose lot ought to be cast with the congregation at St. John's are neglectful, for it is so easy to let standards down a bit in an unfamiliar tropical environment. For five years the Rev. Frederick A. Warden has ministered to the American people. That, however, is only part of his work. There is also a Spanish Sunday-school at St. John's and a mid-week Spanish service, which is steadily attracting larger numbers of the people of the neighborhood.

Like most walled cities San Juan has outgrown its walls. In Puerta de Tierra, one of the sections without the walls, live 14,000 people, for the most part very poor. There is only one Roman church in the quarter, accommodating possibly 400 people. The only other church is St.

L u k e ' s ,   w h e r e   o n  
P a l m   S u n d a y   I   a t -  
t e n d e d   t h e   e a r l y   c e l e -  
b r a t i o n   o f   t h e   H o l y  
C o m m u n i o n   i n  
S p a n i s h ,   t h e



*The sea wall and the old gateway, San Juan*

afternoon service for English-speaking blacks from the other West India islands and the night service in Spanish. All the services were well attended, especially that in the afternoon, for the English-speaking Negroes in Porto Rico, as well as in Cuba and Panama, show the influence of the Church of England work in the British West Indies.

In another part of the city called Gondolla we have an outpost, San Pablo. Here, too, the people are terribly poor, but they throng the low-ceiled, ill-ventilated room where the services are held. The people have no clocks and the mission is too poor to own a bell, so Mr. Warden has improvised one by hanging an eighteen-inch iron bar from a wooden arm outside the building. A hammer in the hands of a Porto Rican boy who likes to make a noise does the rest. Some day, no doubt, the \$2,000 that would provide a satisfactory concrete chapel and save \$144 a year in rent will be given, and San Pablo's will start on a new and more hopeful phase of its career.

Still another mission is under Mr. Warden's care—the Annunciation, Borinquen Park. The appointments are rather more commodious and comfortable than in Gondolla, but still leave much to be desired. As I journeyed over Mr. Warden's large and scattered parish I wondered how he manages to keep all his appointments, especially since the horse that has served him for nearly five years was killed by the trolley.

Associated with Mr. Warden in the San Juan work is the Rev. S. F. Adam, of the Diocese of Albany, who, coming to Porto Rico in search of health, has given such help as his strength will permit, without being a regularly appointed member of the staff. Mr. Warden has also trained two or three young Porto Ricans to act as Sunday-school leaders and has the assistance of one Negro lay-reader. One of Bishop Van Buren's last official acts was to receive and license a Spanish Roman priest who was led to study the Church through observing a young Porto Rico deacon who died in

his town about a year ago. Bishop Jones, of the Roman diocese of Porto Rico, has written most highly of the character and efficiency of Padre Sanz.

Besides the churches and chapels the Church has two day-schools in San Juan, one down-town near St. John's, one in Puerta de Tierra. When I asked whether they competed at all with the public schools, the answer was "No"; because in the first place the public school accommodations are still inadequate to the need, and in the second place many of our school children are either too young or too poor. The public school requires pupils to wear shoes and stockings. Not all of ours are barefoot children, but the pathetic efforts that some of them make to appear stockinged and shod only emphasize their poverty.

Bishop Van Buren tells this story illustrative of the poverty of some of the people: "A certain boy was coming to school in the afternoon, but never came in the morning; and when in school would never turn his back on the teacher. The teacher was at a loss to understand why he would never let her see his back, until one day, he inadvertently turned, and on his back was the reason, for there was a circle about eighteen inches in diameter, and within the circle were inscribed the words: 'Pillsbury's Best Triple Extra Flour, Minneapolis, Minnesota.' There was only one coat in the family, and it was made from a flour bag. His father wore it in the morning to his work, and the boy in the afternoon."

The interest and beauty of the eighty-mile journey by automobile from San Juan to Ponce on the south coast quite surpass belief. There is no railroad across the island and not likely to be any. To think of Porto Rico as a tropical plain is to miss its character altogether. The interior is a country standing on its edge. Great rugged hills rise in every direction. Tiny thatched huts cling to the hillsides in marvellous fashion or rest upon a narrow shelf on a hill-top. This is quite a different world from that of the cities and towns. The





THE MILITARY ROAD ACROSS THE ISLAND

country and the people, too, suggest our own Southern mountains. Through this region, climbing to a height of 2,500 feet, winds the remarkable military road, probably Spain's most useful gift to the Porto Ricans. On this great highway one meets all kinds of travellers. Here are men, women and children trudging to and from work. Great lumbering ox-carts, laden with supplies for the way-side stores and the plantations, crowd the automobile against the wall of rock that rises on one side or uncomfortably close to the outer edge of the road and the deep ravine beyond on the other. Diminutive but wiry Porto Rican horses go trotting along in spite of loads that really ought to break them in two, without the added weight of the owner perched on top of all. When the great sugar plantations on the level lands of the south coast are reached one meets or passes long caravans of cane-laden ox-carts bound for the *central*. The "honk" of the automobile horn rouses dozing drivers, who roll off the cane and,

by magic motions known only to ox-team drivers, turn the carts aside while the car rushes by, making twenty miles to their one. Sometimes the rushing auto gets into trouble and then Porto Rico's old-fashioned but ever reliable motive power is called to the rescue.

Through such a variety of scenes one comes to Ponce, the second city of the island. Here is Holy Trinity Church, built over forty years ago, the first non-Roman church in the Spanish possessions in the West Indies. It was erected for English residents who were under the care of the Bishop of Antigua. For several years prior to the American occupation it had been closed. Soldier Churchmen in the First Illinois, when they landed at Ponce in the summer of 1898, opened the church, cleaned it, rang its bell, which had been silenced years before by the Spanish authorities, and held services. Since then Holy Trinity has never been closed for any length of time, though its career has been a checkered one. For more than two years there has



*Holy Trinity Church, Ponce*



*A street scene, Ponce*



*The old smallpox hospital and St. Luke's, which took its place. Ponce in the distance*



*Basketry class, Ponce mission school*



*The rented house from which, as a centre, our women missionaries in Ponce carry on their work*



been no resident clergyman, not because either abundance of work or reasonable support are lacking, but because no one can be found to volunteer. At one time the Church practically controlled the situation in Ponce. Now the congregation of over 150 has almost disappeared. Some have united with other communions; some go nowhere. Ponce simply *must* have a clergyman. The man who goes to this city of 30,000 people will be able to build up three congregations—one of American residents, another of Porto Ricans and a third of English-speaking blacks.

Miss Cuddy and Miss Woodruff are doing admirable work in the day-school and are preparing material for the congregation of the future. It is a thousand pities that these two devoted women, as well as Miss McCullough and Miss Melowes in Mayaguez, where the situation is similar, should be left to do their work without the counsel of a clergyman and without the services and sacraments of the Church.

St. Luke's Hospital, Ponce, is a building of which the Church in this country may well be proud. I saw nothing else in Porto Rico equal to it in location, arrangement and equipment. By some it is considered to be the best hospital in the West Indies. Certain conditions which for a year and a half have hampered its effectiveness as a Church institution, have, I trust, been permanently changed. After getting the best advice available it seemed best to close it for the present. Its doors should swing open with the least possible delay—and they will as soon as a physician with the necessary qualifications can be found. He should be a Churchman, preferably between thirty and forty, well trained, with hospital experience and ready to use his professional skill to interpret the Christian revelation. He will find ample opportunity for effective service in this institution, accommodating sixty-five patients, with a splendid operating-room, a full X-ray equipment and many other aids to thorough work. It is an immense satisfaction to realize

that these modern and attractive buildings stand on ground formerly occupied by an unsightly and unsanitary pest house, over whose entrance might well have been written: "Abandon hope, all ye who enter here."

Even a short stay in Porto Rico enables one to understand better what Bishop Van Buren meant when he wrote: "The conditions in my particular part of the field are incredible. At times it has seemed impossible to make the slightest impression. The confluence of two streams as different as the Latin and the Anglo-Saxon is a curious phenomenon, and no one who looks on at a distance can possibly appreciate the difficulty of making them blend. It has seemed to me that the philanthropic in our civilization should be emphasized rather than the ceremonial with which the Latin-American is already quite familiar. This led me to choose a hospital rather than a cathedral, since I could not have both—a hospital and one that should not be a plaything but a reality."

Certainly St. Luke's is no plaything. It calls now for a physician who will make it more than ever a reality. Not only is there work to be done for the large Porto Rican population, but St. Luke's is the only hospital on the whole south and west coast fitted to care for Americans and other foreigners.

With Ponce my inspection of the Porto Rico mission had to end. Time failed to go, as I should have liked, to see the two brave women at Mayaguez, who with the Porto Rican catechist are holding on, hoping for better days, and in the meantime doing valiant work among the children. A trip to Vieques, the small island off the east coast, where the Rev. Leonard Read and Miss Davidson are working faithfully among the English-speaking blacks, also had to be given up. Nor could my hope of going to Fajardo, our newest mission, under the Rev. W. E. Hendricks, be realized. But who that goes to Porto Rico once does not hope to go again? So I look upon plans that had to be set aside as only temporarily deferred.



YUAN SHI KAI  
*President of the Republic of China*



YUI SHEN  
*Viceroy of Wuchang*



THE DESOLATIONS OF HANKOW  
*Revolutionary soldiers riding through the part of the city destroyed by the bombardment of the Imperial forces*





## HANKOW IN CONFERENCE

*By the Reverend Arthur M. Sherman*

THE third Synod of the Missionary District of Hankow met in the city of Hankow on February 29th. This was the first meeting of the Synod since the division of the diocese, and the old friends both among the clergy and lay delegates of the new Diocese of Wuhu were much missed; but we rejoice in the advance of the Church's work that the division of this great district means.

A high tone was given to the Synod at the start by the Quiet Day for all the delegates, conducted by the Rev. L. T. Hu, assistant rector of the Training-school for Catechists. After the opening service of the Holy Communion in the cathedral at eight o'clock, he delivered during the morning and afternoon seven searching and stimulating addresses. It was the speaker's great earnestness and intense conviction of the need of God's presence and power in order for the

Church to advance on her way that made the addresses so fitting a preparation for the work of the Synod.

The conference opened with the bishop's address. It thrilled with encouragement. He told of the motives and aims of the Edinburgh Conference, and the zeal for missions and unity that marked the General Convention at Cincinnati. He spoke of the pleasure felt by the English, American and Canadian Churches at the desire that the Holy Catholic Church in China should be established. He announced that the mother Church had given consent to the Constitution and Canons, and that the Constitution and Canons of the Hankow diocese had been accepted by the House of Bishops in Cincinnati. He reviewed the meeting of the Evangelistic Association of China, in Hankow, in December, 1910, and spoke of the stimulus it had given to local evangelistic effort, instancing es-

pecially the encouraging meetings in Boone Library for government students. The reading of the notices of the death of two of the Chinese clergy—the first losses of this kind in the mission for many years—was received by the conference standing. He told of the recent ordinations to the diaconate, on St. Paul's Day, of the four young men who have just finished their course at the Divinity-school in Wuchang, and of the ordination of the Rev. James T. S. Tsang to the priesthood. He spoke of the three more notable additions to mission property: the \$27,000 Mex. worth of land and buildings for the Trade School in Ichang, the land outside the walls of Wuchang for the new St. Hilda's School for girls and the George C. Thomas Hall in course of erection at Boone University, Wuchang. He told of the work of the Diocesan Board of Missions in maintaining work in Shihnan Fu, the westernmost prefecture in Hupeh, and at Huk'eo near Kiukiang. In these places the work, apart from salaries of clergymen and catechists, is supported from the Diocesan Extension Fund. Speaking of the work for women, he said that its progress was a cause for great thanksgiving, but that it was still far behind, in workers and equipment, the work for men, and that the Synod should carefully consider and pray over this matter. He referred feelingly to the division of the diocese, and the regret we felt in seeing so many of our zealous fellow-workers separated from us. The subject of the revolution concluded his address. He could only mention it in passing, but it was the biggest event in China for 3,000 years, and fraught with great possibilities for the Church. We must pray that God will so help us to work and plan that we may be able to use aright this opportunity.

The conference proper was to continue for two days, but after the routine business of amending the canons and hearing the reports of committees was finished, there was so much of vital interest to the delegates to be considered that the sessions were prolonged a day. Among the

interesting questions discussed was the need of a uniform course for the primary and middle schools of the mission. The Board of Education recommended, and the bishop accepted, the use of the nine-year course drawn up by the Central China Inter-Mission Committee, with a change of the religious text-books. The question of shortening the term of probation of candidates for Baptism was also discussed, as in the new and freer China there is not so much fear of men entering from unworthy motives. After some discussion the bishop announced his decision not to revoke the old rules at this time, but that each priest would be allowed to use his own discretion in individual cases, where it seemed that the candidate was sufficiently prepared and tested.

Upon invitation Miss Alice M. Clark addressed the conference upon the work of the Woman's Auxiliary, and told of its plans and progress. The Rev. Graham Liao, of Ichang, told of the pitiable condition of the Manchus in the Manchu city of Kingchow Fu near Shasi. These people suddenly bereft of government aid are plunged into desperate poverty. He told of his visits there, of the changed attitude of the people, of their openness now to the Gospel, of their eager interest in the message of the Saviour that he brought and of their good attendance at public preaching. It was announced that a teacher and student Bible-woman were to be sent to join the catechist at this centre, and the general feeling of the conference was that we should do all we could to strengthen the work among the Manchus.

As usual one of the leading features of the conference was the mass meeting in the cathedral on Sunday afternoon, at which the visiting clergy and delegates were present. The unfavorable weather prevented many members of the various congregations in the three cities of Hankow, Hanyang and Wuchang from attending, but it was a hearty and refreshing service. The addresses were given by the Rev. S. C. Huang and the Rev. James T. S. Tsang.





FORT GIBBON, ALASKA

## DESPERATE DISEASES AND DESPERATE REMEDIES

*By Archdeacon Stuck*

**M**Y regular round of winter travel brings me from the Koyukuk to the Yukon, from the Allakaket to Tanana. I never visit the one place without elation of spirit, or the other without a feeling akin to despair that deepens year by year. St. John's-in-the-Wilderness may be taken as an example of what can be done for the Indian in even a few years of devoted work under favorable conditions. But the Mission of Our Saviour, Tanana, stands for the failure of many years of faithful effort against adverse circumstances. Miss Carter, at the Allakaket, deprived of her colleague by sickness last fall, carefully conserving her energies all this winter that she may do the essentials of two women's work without breaking down, is continually cheered and sustained by the knowledge of the steady improvement of her native charges, of the unquestionable success of her work. Miss Langdon, at Tanana, also alone at her post since Dr. Loomis's departure last fall, is continually depressed and harrassed by the feeling that the long struggle seems altogether in vain.

Rumors reached me before I left the Allakaket of the drunken debauchery at Tanana around Christmas time. I heard of seven Indians in jail at once, for drunkenness and disorder, for assault and battery, for wilful destruction of property—the usual police court charges that follow an orgy of intoxication. And I found that, for once, rumor had not exaggerated.

Take a bird's-eye view of four miles of the north bank of the Yukon River. Here is Fort Gibbon, United States military post, with two companies of infantry and a company of the Signal Corps. The numerous ugly frame buildings, all painted yellow—barracks, hospital, canteen, officers' quarters, commissary and quartermaster depots and so on—are dotted about over fifteen acres of ground. Two clumsy water-towers give height without dignity—a quality denied Alaskan military architecture—and the light iron trellis of the wireless telegraph soars far above all.

Where the military compound ceases, the town begins, and it stretches for a mile up the river bank, two streets deep; the front street an irregular row of busi-

ness buildings, some frame, some log, some one-story, some two, and the back street given up to residences. Amongst the stores on the front street are the jail and seven or eight saloons. Beyond the town a trail runs up the river bank for two and a half miles to the native village and the mission, and this trail is dotted at intervals with a dozen or so mean-looking cabins. These cabins are commonly called "Whiskey Row," and are perfectly well-known to be inhabited chiefly by white men who make a living by peddling liquor to the Indians. Some of these cabins are notoriously places of assignation for the soldiers and the Indian girls.

Here, then, is the situation. Here are a couple of hundred young men, lusty and well-fed, mostly unmarried. They are under military discipline, and I make no criticism of the effectiveness of that discipline. The commanding officer is changed every year and the effectiveness of the discipline changes somewhat with the commandants. Certainly it has sometimes been as effective as military discipline can ever be. But there they are, 200 young men in barracks. Then come the seven or eight saloons, with the riff-raff of attachés that always go with these places. Then come the professional intermediaries between the saloons and the soldiers on the one hand, and the 150 Indians on the other.

The Indians do not buy whiskey at the saloons. The saloon-keepers would lose their licenses if they did. But the saloon-keepers

sell to the white men of "Whiskey-Row" and the white men sell to the natives. And the natives get all they have money to pay for. When the snow goes in the spring (there is not much to go this year), it will reveal scores, probably hundreds, of empty bottles littered about the native village, all of which contained whiskey this winter. With perhaps half a dozen exceptions, every adult in the village was drinking at some time or other, and most of them were drunk. There were wild, brutal rows, fightings and screamings, women assaulted and knocked down with clubs, black eyes, broken heads, bitings and scratchings. Miss Langdon had residing at the mission a young man appointed by the governor as special agent for the suppression of the liquor traffic amongst the natives, and he made the arrests, when necessary, quite fearlessly, getting up at the midnight alarms, going to the cabins and hauling the most violent off to jail when it was impossible to restore order any other way.

Every means of coping with the growing evil under the existing law and the existing officials has been tried, without avail. It has been worse this winter than it was last. It was worse last winter than the winter before. Miss Langdon went to Fairbanks this winter with two Indian girls who were witnesses, and pressed one case of liquor-selling-to-Indians before the grand jury; but it came to naught and took up nearly a month of her time. A dance-hall has been set up in the town, where once a week white men dance with Indian women—a thing never tolerated before—

and the native girls troop down to this place.

There is no good shutting one's eyes to facts. The native youth of this place are growing up, almost without excep-



FRONT STREET, TANANA





DR. LOOMIS VACCINATING ON THE YUKON

tion, drunken and immoral. The children in the school, already familiar with vice, have little chance of growing up otherwise, unless we can get them away. Is it any wonder that we feel discouraged and desperate about this place—that Miss Langdon grows haggard with the worry and grief of it?

We have done much in the past two years for the general health of these natives. A good little hospital, well equipped, has been established, almost entirely by Miss Langdon's efforts, and for the year from September, 1910, to September, 1911, Dr. Edgar Loomis was in residence as medical missionary. He did excellent and faithful work here; work, often, of a most distressing and disagreeable kind, for he had to act as policeman as well as physician. In the year before his coming we had twenty-eight deaths and only fourteen births at the village. During the year he was in residence there were fifteen births and fifteen deaths; and while no just conclusion can be drawn from a comparison of the vital statistics of only two years, yet there is no doubt that his active attention to the native health did much to reduce the mortality.

But it is clear to me that the native race at this place is doomed unless some radical change takes place, of which there is no sign.

We can vaccinate them against the small-pox, as we did nearly 3,000 of them throughout the interior of Alaska last summer, but what can we do against this far more fatal evil that is sapping the vitality and surely and visibly degrading the human status of the whole race? We can keep a supply of the diphtheritic antitoxin at every mission station, and thus almost insure them against a disease that has been a terrible scourge in the past, but what institute for physical research has yet discovered a serum against the virus of alcohol? The surgeon at the army post, in his kind efforts on their behalf, may fill them up with mercury and even treat them with salvarsan, but all the intramuscular and intravenous infections in the world will not remove the foul degeneration that comes from brutal drunken lasciviousness. The children are born with the taint.

Of the twenty-eight deaths from September, 1909, to September, 1910, seventeen were children. Of the fifteen



An Ophthalmic Consultation

deaths from September, 1910, to September, 1911, eight were children.

We face at this particular place the extinction of the native race. I know there are those whose equanimity will not be disturbed by this prospect. I know there are those who with the evil records of the past in their minds will calmly tell you that the gradual extinction of the Alaskan native is inevitable throughout the country. My whole soul revolts at that cold-blooded conclusion. The circumstances in Alaska bear no sort of resemblance to the circumstances that brought about the driving of the Indian across the plains and over the mountains in the West; that thrust him from hunting-ground to reservation and from reservation to more remote reservation, until he had no place left him at all.

Here is no economic pressure of white man coveting Indian lands. Despite all that magazine writers and railroad promoters and the whole glorious company of professed "boosters" may say to the contrary, there is no reasonable man living in this land and familiar with any considerable portion of it who does not know that nine-tenths of it will always be wild.

When so much inflated nonsense and false representation about Alaska is shouted from the housetops of the newspapers and the magazines, there seems not much use in whispering the truth in the closet of the missionary journal, yet the truth will ultimately prevail. A man may speak confidently only of what he knows, and I speak of the interior of Alaska, in which I have travelled continually, winter and summer, for the past seven years. The only farming in Alaska is truck-farming immediately around the camps. Most of the homesteads that have been taken up were taken for the timber on them, that it might be sold for firewood in the towns.

The white men in the country, with few exceptions, are like the British in India—"not born in the country, not intending to leave their bones in it." The grand purpose of them all is to make a "homestake" and go "outside."

A stampede to a new gold strike will

change the centre of gravity of the white population a thousand miles in a thousand hours, as it did in the rush to the Iditerod two years ago; will change it just as readily out of Alaska altogether, into British territory, as there is rumor at this writing that it may do next spring to the new strike on the "Sixty-Mile." A big strike anywhere in the Yukon territory would drain the white population out of Alaska.

But the native remains. He does not change his habitat. His hunting grounds are left to him. His fishing is uninjured. He remains. He is the permanent inhabitant.

What reason, then, is there for his gradual extinction? He is mild and gentle in his nature, without any trace of the warlike propensities of the aborigines of North America generally. I have never known a case of an Indian using any violence toward a white man or another Indian except when crazed by drink. For untold centuries he braved the rigors of this country and wrung a subsistence out of it, when he had no implement but a stone axe, no weapon for the chase but flint-headed arrow and spear. In those long centuries he increased and multiplied. Now, with all the advantages of guns and tools, with improved conditions of living, with a varied diet, with more or less medical care and supervision, with schools and churches, he is dwindling.

Taking it in the large, there is just one answer to this enquiry; one answer that applies wherever there is reason to make it. The cause of the dwindling population is the use of intoxicating liquors and the debauchery and disease that follow that use.

The government has long recognized the necessity of keeping liquor away from the natives, and from time to time laws and still more laws have been passed to that end. Two or three years ago Congress passed a law making the giving or selling of liquor to natives a felony. These laws are all quite ineffectual, and the last-named law, in particular, is a dead letter. There is no





#### OUR PICTURESQUE GRAVEYARD AT TANANA

*It grows more thickly studded with graves every year*

police force to carry them out. Juries will not convict without the most conclusive evidence, and not always then. The whiskey peddler can always find funds to employ a lawyer, and Indians are easily brow-beaten and confused on the witness-stand. Moreover, the natives themselves, addicted to the use of liquor, are unwilling to give evidence that would tend to close up their source of supply. Felonies must go before the grand jury, and the expense of the transportation of witnesses to and fro is enormous. I suppose \$5,000 would not pay the cost of the transportation and subsistence of witnesses and prisoners in liquor cases brought before the last grand jury, all of which fell through, despite the efforts of an able and fearless district attorney. The system is all wrong and the money is wasted.

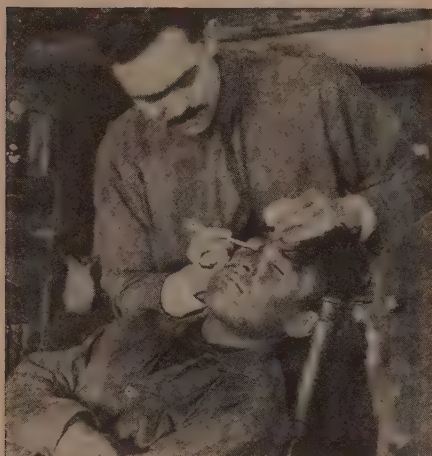
What Alaska needs just now, in an administrative way, more than anything else, is a body of stipendiary magistrates of high character and legal training, with large discretionary powers. We have no salaried magistrates. Our "commissioners," as they are called, make a precarious livelihood from fees, and men of standing cannot commonly

be secured to accept the positions.

The law should be changed so that the possession of liquor by an Indian should be a misdemeanor punishable at the discretion of the court, and imprisonment of Indians should always be ac-



*Miss Langdon and a patient in the tuberculosis tent hospital at Tanana*



*Dr. Loomis treating a patient afflicted with one of the prevalent eye diseases*

accompanied by hard labor. At present the Indian does not dread the jail. It means three square meals a day with little or no work.

But as for this place, Tanana, I see only one thing to do, and I want with all my heart and soul to do that thing while there is time. I want to take every healthy child away from here. That is part of my intense interest in the school at Nenana. I want to take every healthy child away from this drunken, lascivious environment to a place where children may be taught to live cleanly, sober lives. The sick and the diseased, the tainted and the defective, may stay here, that all that the hospital can do for them may be done. The future of the race is our great concern, and it is clear as crystal to me that the future of the race lies with the sound bodies.

I know great stretches of this country, abounding with game, studded with lakes that swarm with fish, where there is not one-tenth of the Indian population that the district would support; where there are no white men at all. I travelled last winter for 200 miles through a noble Indian country where, in all the region for fifty miles on either hand, there are not fifty Indians all told; and I did not see a white man on my journey.

What is the good of sitting down as I did this afternoon and drilling a handful of natives in the commandments, when I know that the first white man who comes along with a bottle of whiskey can make them break all ten of them? What is the use of going on from year to year, watching things grow steadily worse, fighting a losing fight without even a forlorn hope of success?

We can make this place our sick-centre for the middle Yukon. We can bring the syphilitic and the tuberculous, the ricketty, scrofulous and defective ones here. We can develop our hospital work so that it relieves other points. And away from the Yukon, on the tributary streams, away from the white riff-raff that infest this great river, we can train, as we are training at Nenana, a better Indian race, fortified in morals and character and skilled in wilderness crafts; that God's natives of Alaska do not perish out of the land, and that another blot be not put upon the escutcheon of the United States.

So I want to take the healthy children away and bring the sick people here. And that means more hospital, here and more school at Nenana. I would like to see a trained nurse here at once. No place in Alaska needs one more.

Miss Langdon is trying to do more now than any one woman can do, and by and by she will break down surely. We should have a resident physician here. And above all things we need a clergyman here, not only or even chiefly for what he may do at the mission, but for what he may do down town. We need someone down town who will arouse and energize the right feeling that dwells in many bosoms but is checked and even choked in its expression by various natural but unworthy causes. And we need more schools at Nenana. There are already a dozen children from Tanana there—brands plucked from the burning—and there are a dozen more I would like to send next summer. But the place is full, and no more may be sent until further enlargement of buildings and staff is provided.





GROUP OF THOSE WHO TOOK PART

## MISSIONS IN MINIATURE

IT was hardly a miniature reproduction of "The World in Boston," which the children of Trinity Church Sunday-school, Hartford, Conn., attempted during the Easter vacation just past, though that missionary exhibit undoubtedly inspired them to present what was called "A Missionary Message for Missions." The success of the undertaking was undoubtedly due to the fact that all scholars were invited to take part, and that every class had some of its members represented in the pageant. In order to keep the exhibition within bounds only four missionary fields were reproduced, namely, the work among the Indians, the Alaskans, Japanese and the Chinese. To each of these nationalities a room was assigned, where native life, costumes and natural setting were appropriately arranged, so that one felt the atmosphere and had a glimpse of the peculiar characteristics of the people in their home surroundings.

Japanese life was portrayed in a scene which represented the gateway to a Buddhist Temple. It was an out-door picture, brightened by lanterns and cherry blossoms, and wisteria in profusion. The children, in proper costume, were playing the games and engaged in the occupations of their little kinsfolk across the sea. A tea garden gave a touch of realism to the setting, and visitors were entertained in an appropriate way by a host of Japanese girls who served tea and distributed for sale Japanese curios.

The Chinese room had, among other objects of interest, a Chinese school of small boys doing their studying aloud, a bazaar plentifully supplied with Chinese curios, an exhibition of dolls in various attire, a display of rich embroideries, and other familiar pictures of domestic life and industry in that country.

The Indian room, beside the native implements of these people, with trophies



THE CHINESE, INDIAN AND JAPANESE ROOMS



of the hunt and chase, had its tepee and camp-fire, and every few minutes a realistic war-dance was executed by the larger boys.

The Alaskan room pictured life in the frozen north with an igloo, dog-sleds, snow-shoes, etc. Here ice-cream was sold, miniature Eskimo dolls, and also "gum drops," made historic by the Cook fiasco.

Some 150 scholars and teachers took part in these exhibits, all of whom were enlisted for the pageant in the main hall. This was introduced by a procession led by a crucifer and choir boys in vestments, followed in turn by Indian, Alaskan, Japanese and Chinese children singing, "O Zion, haste, thy mission high fulfilling!" It was an impressive sight when this host gathered upon the stage and presented a picturesque tableau, entitled "The Cross Moves Westward." The beautiful missionary play published in *THE SPIRIT OF MISSIONS* and entitled "The Star of Bethlehem" was next presented most effectively, and won not only very general admiration, but conveyed a very distinct religious message to the audience. This was followed by children's dances, calisthenic exercises, etc., and as far as possible these were characteristic of the nationalities portrayed.

One of the most effective scenes was a Chinese wedding. At the rising of the curtain a Chinese family, consisting of a mother and her son, were shown in a room furnished according to the Chinese style. Space was reserved on the right for the women guests, and on the left for the men, while at the centre in the background was a Chinese family altar. Soon the guests began to arrive, and after a very formal greeting to the host and hostess, they took the places assigned them. Presently in the distance music was heard and up the middle aisle came the bridal procession; with musicians beating drums and gongs, and attended by lantern-bearers, in covered sedan chairs the bride and her maid were carried by Chinese coolies. They were es-

corted to the guest room, and much courtesy was shown them in the greetings of mother-in-law and husband-to-be. Then the bride and groom both knelt at the family altar, upon which were placed three cups of wine. The bride and groom each drank from the one nearest to them and poured the contents of the third cup out as a libation, after each in turn had sipped from it.

A scene from Indian life followed, based upon a true story in the life of Bishop Whipple. The opening tableau represented the Bishop seated as the guest of an Indian chief with members of the tribe in the background. The chief tells the Bishop that he wants to show him what his people were like before the white man came. He claps his hands and out of a tepee an Indian in full war-paint steps, attended by his squaw. The chief remarks on the freedom and welfare of his people in their wild condition and points to their strong faces and clear eyes. Then he says he will show what the first white man did for the Indian, and two ragged and filthy Indians appear, the manifest victims of fire-water. To this the Bishop makes answer that he is very much ashamed of such things, but the chief in order to relieve his distress says at once: "And now let me show you what you and your good people have done for us." Then appears a company of self-respecting red men, intelligent looking, decently attired, under the leadership of their Indian pastor and teacher.

In the evening, stereopticon and moving pictures followed the performance under the auspices of Mr. C. V. Vickry, Secretary of the Missionary Education Board, New York. Along with the exhibit were placards containing many pictures illustrating the various fields, with a large quantity of valuable missionary information. Pamphlets and printed articles were also distributed in order that this panorama might have an educational value.

Costumes and curios were secured without difficulty through the generosity

of families in the community and collectors of such interesting articles became interested in the exhibit and were glad to contribute to its success. Two days were devoted to these exercises, with a performance both afternoon and evening. The management of the affair was in the hands of Mr. Walter S. Schutz, a teacher in Trinity Church Sunday-school, and also chairman of the Missionary Committee in the "Men and Religion Forward Movement."

Those who attended felt that much was accomplished besides making money for missions. The realism of the scenes and of the pageant were calculated to impart

many interesting features of the native life of the people represented. It is needless to say that the children who took part, and in fact the entire Sunday-school, were most enthusiastic in regard to this presentation, and have as a result a keener interest in the missionary work of the Church than ever before.

It is interesting to note that Trinity Parish has representatives in every field which was portrayed in the exhibit. In China, Bishop D. T. Huntington and Mr. M. Pendrill Walker; in Japan, Miss Sarah T. Rees; in Alaska, Miss Dorothy Tait, and in South Dakota, the Rev. W. Blair Roberts.

## NEWS AND NOTES

THE Rev. Cecil J. Wood, of Wimbledon, England, has been appointed Bishop of Melanesia. The date for his consecration has not been set. The bishop designate is a graduate of Cambridge. For the first ten years of his ministry he served chiefly in important London curacies. In 1906 he became principal of St. Mary's clergy house, Wimbledon, a post he still holds.

The Diocese of Melanesia includes several scattered groups of islands in the south Pacific, among them the New Hebrides, the Solomons and Norfolk Island. Mr. Wood's predecessors in Melanesia were Bishop Patteson, whose murder in 1871 by ignorant islanders in revenge for the killing of some of their number by vicious white men is one of the tragedies of missionary history; Bishop John Selwyn and Bishop Wilson, who, after seventeen years of service, finds it necessary to return to England.



THE Very Rev. Wilfred G. Browne, Dean of Pretoria, is to be the first bishop of the newly formed South African Diocese of Kimberley and Kuruman. Dean Browne has been in South Africa since 1902.

CONTRARY to all precedent the government of Venezuela recently granted a site upon which is to be built an Anglican church. It has also ordered that all materials for the Church be admitted free of duty.



FOR the first time a native Christian priest in India has been appointed to the bishopric. The Rev. V. S. Azariah is to be consecrated the Assistant Bishop in Madras. It is expected that his consecration will take place next December. This is a new and important departure, and marks, it is hoped, the beginning of a native episcopate. In every foreign field this is the goal long-desired, but slow of attainment. India is the first to take the step, which will be watched with great interest. Portuguese Roman Catholics tried the experiment of a native bishop in the eighteenth century, but the result was a dismal failure and they have not repeated it. Mr. Azariah is a man of wide experience and known ability. He was a delegate to the late Edinburgh Conference, and made his mark as an effective speaker.



**D**EACONESS LOUISE SMART, one of our missionaries in Alaska, working at Ketchikan, was called to her rest on April 12th. She contracted double pneumonia, and the end came after three days. She was one of Bishop Rowe's noble and self-sacrificing band of women workers, faithful in all things, and her loss will be severely felt.



**T**HE girls of All Saints' School, Sioux Falls, S. D., requested that they might go without one meal each day during Lent and devote the amount saved to the relief of the famine sufferers in China. This self-denial resulted in \$65. During Lent they also earned \$200 for general missions.



**O**UR contemporary, *The Churchman*, began this month a new phase of its existence. It has been sold by its former owner to a body of influential Churchmen, and is under the management of a board of directors consisting of the Rev. George William Douglas, D.D., the Rev. John Mockridge, the Rev. Howard C. Robbins, the Rev. Charles L. Slattery, D.D., the Rev. George Alex. Strong, D.D., Mr. George F. Crane, treasurer; Mr. James May Duane, Mr. John M. Glenn, Mr. Francis C. Huntington, secretary; Mr. George Zabriskie, president. *The Churchman* retains its well-known outward appearance, but certain changes will take place in its make-up and in its editorial policy. Results already achieved give promise that the paper will be increasingly useful in the life of the Church.



Bishop Rowe, under date of March 14th, writes:

**T**O-DAY I ordained to the diaconate Winfred H. Ziegler at Valdez. Though a week-day over 200 people were present. The court and the Grand Jury attended. Ziegler is doing splendidly and is even more beloved than the beloved Newton—if that were possible.

**T**HE King of England exercises authority over a greater number of Mohammedans than any other earthly ruler. The Central Board of Missions of the Church of England is, therefore, convinced of the duty of the Church of England as a whole to give larger consideration to mission work among Mohammedans, and to strengthen what is already being done in that direction. It urges renewed efforts with the least possible delay to evangelize the pagan tribes of West Africa, which are now being threatened with Islam. Practically every Mohammedan trader who establishes business relations with the African tribes becomes a missionary of Mohammedanism.



**A** CLERGYMAN in Colorado, who is an enthusiastic supporter of the Church's mission, writes: "I am trying to inform my people about missionary work in their own country. It is difficult to get them to read about it even in that interesting and helpful book, 'The Conquest of the Continent,' so I am preaching a course of biographical sermons, giving sketches of great missionary leaders. My present course embraces the lives of Bishops Philander Chase, Kemper, Whipple, Tuttle and Hare. Next Lent I shall deal with such men as the elder Bishop Boone, Bishop Channing Moore Williams, Bishop Ferguson."

Perhaps this suggestion might be of value to others.



### DO WE REALIZE THIS?

**T**HE Church at home does not take its missionary duty very seriously. It does not realize its own importance in the great work. One cannot but think of this in reading words like these from a missionary in China: "I trust you are well and happy in your work, without which ours would be in vain, for it is that great army at home that is ever giving us strength and courage for the battle here."

ON April 24th, Hin Wong, a Chinese student at Columbia and a trained journalist, left for his native land at the call of Dr. Sun Yat Sen, the former provisional president of China. Dr. Sun, having finished his part in the political revolution, is preparing, he says, "to commence the greatest social revolution in the world's history." After a thorough investigation of conditions it is proposed to erect factories where profits will be shared, and to undertake public works where the unemployed may earn their subsistence while they are learning trades. Having secured political freedom China now aims at economic independence. In order to carry out these plans he has summoned trained assistants to meet him in Canton at once. Mr. Wong is one of these. He was educated in Hawaii, where his father is a Presbyterian minister, and he has always been an enthusiastic and devoted Christian.

Some time ago one of our Churchwomen, who was travelling in New Mexico, found opportunity to help among the poorer Indians. She sends us the following:

ABOUT a month ago I received from the Indians a blanket, with their thanks. Each of them did without tobacco for two days and gave five cents to pay for the blanket, as they thought they used five cents' worth in two days. Both men and women contributed. These people are poor and I did little. Their self-denial to show gratitude is very touching.

A KEEN American business man, who belongs to that steadily increasing number of Christian laymen visiting the Far East year by year to see with their own eyes the work that is being done with their missionary gifts, remarked recently while in China: "America seems to exercise influence out here through three channels, namely: The American Tobacco Company, the Standard Oil Company and the Mission-

ary Company, all three having the same motto, 'Let there be Light.'" A Presbyterian missionary, commenting upon this business man's statement, says that there is hardly a city or village in all China where the American-made cigarette is not on sale and in use, hardly a straw-thatched hut anywhere which may not exchange the ancient bean oil light for an American-made lamp and illuminant. Missionaries as light-bearers, too, are gradually dispelling the ancient darkness, but their success cannot at once be so wide and so signal, for the simple reason that it requires trained hearts to carry the Christian message. Any untrained coolie may carry tobacco and oil.

THE Editor of the London "Statist" estimates that the annual savings of the American people are \$5,000,000,000 per year. It is worth noting that these \$5,000,000,000 represent not income, but money put aside.

### A SURE CURE

PHILLIPS BROOKS was once asked the question: "What is the first thing you would do if you had accepted a call to become the rector of a small, discouraged congregation that is not even meeting its current expenses?"

His reply was, so it is stated: "The first thing I would do would be to preach a sermon on, and ask the congregation to make an offering for, foreign missions."

Phillips Brooks was never called to that kind of church. But he was enunciating a sound principle. Scores of congregations to-day are proving in their own experience that the best way

To keep out of debt,

To develop a healthy growth,

To serve the local community effectively,

To drive away the congregational blues is to adopt a world missionary policy, and make adequate offerings for telling the message everywhere.



## OUR LETTER BOX

### *Intimate and Informal Messages from the Field*

The Rev. H. P. Corser, the rector at Wrangell, Alaska, asks us to make public the following:

**W**ILL you kindly insert a notice to all who contemplate visiting Alaska this coming summer, inviting them while at Wrangell to make St. Philip's Church their headquarters? I will be very glad to act as their guide so that they will be able to make the most of their visit here.

\* \*

A young layman communicant of the Church has for some time been a teacher in the Government Normal College at Hiroshima, Japan. Last fall he offered himself for work in the mission of our Church. Inasmuch as by ability and experience he was admirably qualified for the work as a teacher, his offer was gratefully accepted. In writing concerning the matter he says:

**I**T occurred to me that you might be interested to know that THE SPIRIT OF MISSIONS was one of the things which led me to take the step of applying to the Board of Missions. I had not seen it for some years, but this year it was sent to me by a friend. As I look back upon it now, it was one of the ways which God took to prepare me for His call to the work. It has helped me to hear God's call to a greater and higher work than I had ever expected before to do.

\* \*

A young colored man, a communicant of the Church, tells of an experience which emphasizes the urgency of and opportunity for effective work among the southern Negroes:

**I** WENT to H— in the summer of 1910 and found there one colored communicant worshipping in a white church. Many other persons had been baptized, but had associated themselves with other churches. After making some house to house visits I began with a service in the afternoon. It was hard to get anyone to attend except the one communicant. Later I started a Bible-class before the service, which a few young men joined, and the church attendance rose to an average of about six a Sunday. At this time I was called away, and a year elapsed before I again found myself in H—. I took up the work where

I had left off, and secured the use of the white church for an afternoon service. It holds 250 people, and to my surprise it was packed to the door. Throughout the summer an excellent attendance was maintained, averaging about forty. Is there not need for the Church in a place where such results can follow so discouraging a beginning?

\* \*

Deaconess Stewart writes from Hankow under date of February 26th, describing a characteristic Chinese sermon recently preached by one of our native clergy. She says:

**T**HE church was very full, many being women who had been helped by the relief work carried on at St. Peter's. The sermon was adapted to heathen listeners and most enjoyable. I sat where I could see the congregation and their interest was intense. It seemed to me that the friends at home would be interested in a reproduction of the sermon. Of course it loses some of its picturesqueness in the translation, which has to be rather free. In a literal translation the thought would be so obscured by the idiom as to make it practically unintelligible to the non-Chinese reader.

"The text I have chosen for to-day," said the preacher, "is from the 'Great World's Record' (Genesis, of course), 8th chapter and 13th verse—'I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.'"

"Now there are many here to-day that don't come to church often—some perhaps have never been here before; and you do not understand this text which I have read. The old Christians already know about it, but we will review it awhile. Now listen and I will tell you a story—it is a story that has 'flavor,' so when you go home you can tell others. Many thousands of years ago the people that lived on the earth had forgotten about the Heavenly Father who created

them, and they had made images from wood and stone, and worshipped them. They were busy daytimes like we are. They were anxious to make a living, and only thought about their bodies. They forgot about their souls. Then God knew there was one good man who still worshipped and served Him. He told him to make a big boat. [Then followed the story of the ark.] . . . As he was making this boat people came by and asked what he was doing. He was always ready to 'explain the doctrine' to them. They thought he was crazy and laughed at him. But when all was ready God saved him and his family and the animals of the world in this boat. Then the people tried to escape from the flood, but they could not. You all remember how before this 'soldier calamity' came upon us, we were doing all things as usual, buying and selling; some were having 'joyous occasions' (weddings) in their families, some were studying in schools, and no one knew how soon we would scatter far into the country—how soon these streets would be without any 'buy-sell' (business). How soon that big Huang Pi Kai (the best business street in the native city) would be without a shop on it; how soon so many would be shot by the guns and cannon of those northern soldiers. It came; it came suddenly, like that flood of old. Why did it come? It came that we might have a new start. As when Noah and his sons came out of the ark, they gave a new beginning to the races of men, and God put that rainbow in the cloud to cause them to remember His mercy and His covenant.

"Now what flag has China had all these years past? A dragon—a snake! When you see a snake do you not flee from it?

Do you not seize something to strike it? Do you not hate it? A dragon—that has been China's flag! Why have all the nations of the world looked slightly on China—why have they said, 'A Chinaman—a man with a pig's tail'? Because China has been under a dragon flag. China has not known the true doctrine. When China becomes Christian all nations will call us brethren.

"Now think of our new flag. You have seen it everywhere flying in the streets. What is it like? Five stripes—red, yellow, blue, white, black. Have other nations a flag like that? No; other nations have three colors in their flags, or two colors, but we—we have *the rainbow flag*! You remember when you look at the rainbow, red comes first, then yellow, and then blue, etc. So you see God has given China a sign now in this new flag. It is His covenant that He will not cause so great trouble to come on us again; that he will care for us and we shall be His people. What could have brought this change in China in four months? What have caused the Emperor 'to yield his seat'? What could do all this but the power of God working in the hearts of men, here in China? You must come again to church and learn this doctrine. To-day we don't give any work tickets, but if you put this story into your hearts, then you will not have come in vain."



SOME MEMBERS OF THE BOYS' SCHOOL, SAGADA, PHILIPPINE ISLANDS





*It is thus that every foot of lumber comes in and all provisions are carried for miles up the mountainside*

The wife of a missionary in the Philippine Islands, among the Igorots, gives some interesting side-lights upon the work in that picturesque field:

LIVING is high, as needs must be when one is compelled to keep a supply of canned goods on hand. One-third, to cover transportation, must be added to the cost of such supplies. My husband is down with dengue fever. He was taken ill at one of the out-stations, and four Igorots brought him home over the rough mountain trail, as he could not sit his horse. Work at these out-stations is difficult. When the sun shines and the trails are good all is well, but when the rain pours down, carrying away bridges and the very trail itself, one is somewhat "up against it." In one of these experiences the missionary had to crawl across a river on a slippery log. The native who was with him refused to cross until ashamed to see the *Padre* go without him.

During the month we had forty-seven baptisms at Besao, and a good-

ly number at Bagnen. In each place there is a small dispensary where the missionary ties up fingers and toes, and gives "agos" for all sorts of ailments. Since we have no "medico" the more serious cases are sent to Bontok to be cared for at the new provincial hospital. This is a beautiful institution, and some claim that it outrivals the Philippine General Hospital in Manila. We are most fortunate to be near it.

The new church at Besao is practically complete, and is most satisfactory; but St. Gregory's at Bagnen is an old barn—indeed I do not think we would even keep cattle in it at home—if we had any regard for the cattle. It is propped up with poles, and the floor has fallen in. The altar consists of two saw-horses with a board laid across. Yet there is a large congregation and much chance for effective work. There is no public school there, and the missionary gives to the children all the instruction which they receive. It is a splendid sight to see the women crowding into the church, each with a little brown Igorot in a blanket on her back. The babies learn to walk in the church—or did before the floor fell in. They would toddle up and stick their little heads through the chancel rail to watch the *Padre*.



*"I do not think we would keep cattle in it at home. The babies learn to walk here—or, did before the floor fell in*

# SUNDAY-SCHOOL DEPARTMENT

*Rev. William E. Gardner, Editor*

(Address correspondence to the Editor, at 1 Joy Street, Boston, Mass.)

## TEN MISSIONARY STORIES THAT EVERY YOUNG CHURCHMAN SHOULD KNOW

### STORY NUMBER EIGHT

#### *A Missionary's Ride to Save a Country*

PLACE: From Washington, U. S., to Washington, D. C.  
TIME: Winter of 1842-43  
CHARACTERS: Dr. Marcus Whitman  
Englishmen of the Hudson's Bay Company  
Indians  
SOURCE: Conquerors of the Continent

EVERY American boy and girl knows the story of "the midnight ride of Paul Revere," but how many know the story of the mid-winter ride of Dr. Marcus Whitman? He was a missionary physician, who rode over four thousand miles to save his country.

Dr. Whitman and his bride gave up their home in Ruthnell, N. Y., and went to the Oregon country to teach the Indians. Their nearest white neighbors were Englishmen at the Hudson's Bay Company's fort and trading post at Walla Walla on the Columbia River. One day in September, in 1842, Dr. Whitman was called there to attend a sick person. While he was at dinner with several Englishmen the news was brought that a large company of immigrants from Canada were only two days' march away. A young Jesuit priest present jumped up and cried: "Hurrah for Oregon! America is too late; we have got the country!"

Dr. Whitman was a loyal patriot, as well as an earnest missionary physician, and that night, as he rode back to his home at Waiilatpu, he made up his mind that the words of the young Jesuit priest must be made known to the President at Washington.

For several years there had been much debate between Englishmen and Americans over the ownership of the land that now makes up our States of Washington and Oregon and parts of Idaho and

Wyoming. The number of home-makers, when the time came for voting, would decide to which nation, England or America, the land should belong.

With Dr. Whitman, to see a duty was to perform it. From boyhood he had delighted in doing hard things, and an adventure was always welcome. He now determined to go at once to Washington and present the facts to the President, and then in the early springtime bring a large delegation of home-makers from the Mississippi Valley over the mountains, with their wives and children, to build new American homes in Oregon.



DR. MARCUS WHITMAN



Winter travel over the Rocky Mountains was considered very perilous; if not impossible. The friends to whom he broached the subject tried to dissuade him from his purpose, but to no effect. Early in October he bade Mrs. Whitman good-by, and with only one companion and an Indian guide, started on horse-back for Washington. That year the winter set in early in the Rocky Mountains. They had gone but a short distance when they were overtaken by a howling snowstorm. For three days they were obliged to remain in camp in a cave. When they attempted to go on the snow had so changed the landmarks that the Indian guide confessed himself lost and wanted to turn back. Dr. Whitman did not know what to do. Dropping the reins he held, he noticed that the old mule he was riding pricked up her ears. He turned to the guide and said: "Let the old mule have her way; if anyone can find the trail she will." She made a few turns and then started off down the mountain. She had struck the trail and saved their lives.

The exposure and fatigue of winter mountain travel exhausted his companion, and after they had crossed the mountains he remained at an army post and Dr. Whitman pressed on alone. It was the 3d of March when he rode into Washington and requested an interview with President Tyler.

The sturdy pioneer missionary, in his buckskin trousers and buffalo overcoat, as you see him pictured here, created a stir in congressional circles. The President heard him gladly, but Secretary Webster said that Oregon was a barren, worthless country, fit only for wild beasts and wild men, and shut off by impassable mountains and a great desert, which made a wagon road impossible. Dr. Whitman said: "Mr. Secretary, that

is a mistake. Six years ago I was told there was no wagon road to Oregon and that it was impossible to take a wagon there. I took a wagon over the road and have it yet." This argument even Daniel Webster could not gainsay.

Dr. Whitman gave his message at the Capital, stating the need of American emigration and the great fertility and promise of the Oregon country. Then he left Washington and began at once to gather a large company of home-builders whom he would lead over the mountains into the fertile land in the early spring.

His perilous ride, his presence in Washington and, perhaps, most of all, the 800 home-makers that he led into Oregon in the spring of 1843, unquestionably did much to save this great country to the United States. In 1846 the treaty was made with England establishing the 49th parallel of latitude as the international boundary line.

If this were a fairy story, we should now read, "And all the people loved him and they lived happy ever after," but it is a true story and has a sad ending. While Dr. Whitman was away enemies were busily at work. The Indians were much displeased because he left them and went to Washington, and his return with so many new settlers tended to anger them even more. The final result was that, through treachery and malice, a company of Indians attacked Dr. Whitman's home one November day in 1847, and of the seventy-two persons they found there, they killed fourteen, including the doctor and his faithful wife, and took the rest into captivity.

Of few men could it more truly be said: "Greater love hath no man than this, that he lay down his life for his friends."

## A MISSIONARY LESSON

**General Subject: "Twelve Places That Every Young Churchman Should Visit"**

**Lesson No. 9. "Where the Grass is Green in Winter"**

*The material for this lesson is in the article on pages 361-366*

### The Course

This lesson is one of a series of twelve lessons which began in the September issue of 1911, and will close in the August issue of 1912. For a detailed description

of the purpose and methods of teaching these lessons send to the Church Missions House, 281 Fourth Avenue, New York City, for pamphlet, "Missions in the Sunday-school," No. 1.

### Preliminary Steps

Take the class map (cut from THE SPIRIT OF MISSIONS, September, 1911, page 736), and locate the new Missionary District of San Joaquin (pronounced San Wa-keen). Remember that Bishop Sanford is one of the new missionary bishops elected at the last General Convention. Read carefully his article on page 361; also the first part of Chapter VI. of "The Conquest of the Continent."

The lesson presents an opportunity to bring forward the true Church principle—that the strength of the Church belongs to the weakest member. While the Church is building for the future in the great West, establishing missions in rapidly-growing centres, where there is good prospect of self-supporting families, we must not forget the many places where the best days have passed and men and women still live, held by circumstances of property, family ties, or poverty. How far the ambitious minds of our Sunday-school scholars will see this point depends on the teacher's conception of the Church's work in the world. The point is forced on the attention by the last question in the Outline. Only after earnest prayer for the deepest comprehension of the Church's purpose can a teacher succeed in leading the class to see that the future of the Church anywhere depends on its ability to help those in distress and want, wherever they may be—in the local parish "and unto the uttermost part of the earth."

It is best to read all of the lesson material found under the following divisions. Many times hints given in one division will be found helpful in teaching another division.

### Aim

When you have completed the assembling of material for your lesson, and have thought yourself into the picturesque of the San Joaquin Valley, and have felt a sympathy for Bishop Sanford in his varied work with its future possibilities, then you are ready to formulate an aim for your lesson. Having your own class in mind, ask: What in this material will impress my class? What will stir their desire to help? Then write out an aim in one brief sentence that will guide you in your teaching. Here is an illustration: *I will try so to*

*show my scholars the Church in the San Joaquin District that they will appreciate the truest possibilities of the future.*

### Points of Contact

Many *points of contact* are possible in the lesson. A question such as: Why would you like (or dislike) to live where there is no winter? starts the minds of the scholars and forms an opening for the announcement of the lesson. Questions such as: Where do raisins come from? Where do we get our oil? serve to gain an immediate interest that can be carried over to the lesson. Those who enjoyed the lesson on Bishop Thurston's work (November), and who are interested in new bishops and new dioceses, will give attention when the November lesson is recalled and they are told that to-day we will study about the work of another new bishop who was elected at the same time with Bishop Thurston.

Some review questions following the plan given in February should always be used in starting a new lesson. The class map with the route of journey traced to the point of the last lessons should always be introduced, for it keeps the complete series of lessons before the mind of the scholar.

### I

### A TEN-MINUTE LESSON ONCE A MONTH

This brief lesson must grow out of the use of the pictures in the lesson article, and some of the stories. Start it with the *point of contact* that will gain the attention most quickly. If the question about oil is used, follow it with the picture, "Forest of Oil Derricks," and the story of the life and Church services at Coalinga. With the interest gained locate the missionary district of San Joaquin on the class map. Tell about the new bishop and the great diocese that will be slowly created as the land is occupied by fruit growers with their orange groves and vineyards. Illustrate by the story and picture of Sanger. Impress the class that there are people there in need, like the Indians. Use picture of Indians ready for baptism. Bring the lesson to an issue by asking the questions in section 4 of



The Outline. Aim in this lesson to create an impression rather than convey explicit knowledge. If the scholar will associate the district on the map with the oil derricks, and if these will recall to his mind the pictures of the guild hall at Sanger and the Indians waiting for baptism, the teacher has accomplished about all that can be expected in a ten-minute period. The vision of the Church's work has been widened.

## II

### A TEN-MINUTE LESSON EACH SUNDAY

The following outline is in four divisions following the four divisions of the lesson article. One division should be taken each Sunday. If the month has five Sundays use the last for review.

Introduce the lesson each Sunday by some *point of contact* or review questions, and at the end of each lesson promise the substance of the next lesson. Each week call for the general title of the whole lesson so that the class will understand that the month's study is on one subject.

### THE OUTLINE

#### 1. Where the Grass is Green in Winter

*Point of contact.*

Location and size of district. Refer to class map.

Why did the people go there?

Why do they go to-day?

When and by whom was the first church founded?

The aim of this division is to open the whole subject to the class. Much will depend on the right *point of contact* and a faithful use of the class map. When the scholars, in imagination, have been into the valley it will be easy to lead them to know the people who lived there yesterday, and are there to-day. The establishment of the first church can be connected with the early days.

#### 2. The Valley

The three divisions and their products.

A missionary with an automobile.

The church at Sanger.

A visit to Coalinga.

With the aid of the map make clear to

the class the three divisions of the district and their natural products. The great distances and the scattered communities necessitate an automobile if people are to be reached. From a general view of the district, take the class to Sanger. Use the two pictures to make the exterior and interior of the guild hall vivid. In the same way visit Coalinga.

#### 3. The Desert

Through the desert to Randsburg.

An hour in Randsburg.

The past and present of the Church.

A picnic in a desert.

There are great possibilities in teaching this section, because a desert holds a peculiar interest for a child. With this foundation laid, and with the little picture of the church at Randsburg in the hands of the class, the story of the past and present life of the Church and the peculiar Sunday-school picnic can but interest.

#### 4. The Mountain

A stay at Mokelumne Hill.

Would the priest who could ride horseback be a good investment? Why?

The Indians at Tuolomne.

If you were the bishop of the San Joaquin district would you put all your money into the churches and Sunday-schools of the fertile valley and try to forget the people of the mountains and desert because they would never make self-supporting parishes? Give the reasons for your answer.

Besides the interesting stories of this section teach the point emphasized in the last question. The brighter the prospects which any parish or diocese has, the more careful must be the people of that parish or diocese in searching out and relieving want and despair. A church is known by its willingness to help; it grows strong by what it gives away.

## III

### A FORTY-MINUTE LESSON ONCE A MONTH

For a description of the method to be used in teaching this lesson see Sunday-school Pamphlet No. 1, referred to above. Connect the suggestions therein

given with the four divisions of *The Outline* above.

### Pictures and Note-books

At the conclusion of each of the above lessons the pictures should be cut from

the lesson article and mounted in the class scrap-books. The scholars should be encouraged to bring in other material, such as clippings and pictures. These, if the class and the teacher approve, should also be mounted in the class scrap-book.

## WHAT THE SUNDAY-SCHOOLS ARE DOING

(The Editor welcomes notes and information.)

Are you tired of teaching your Sunday-school class? Then go to one of the summer schools. At Bethlehem, Penn., and at Cambridge, Mass., special attention will be given to Sunday-school teachers and their problems. At each a course will be offered on mission study in the Sunday-school. Now is the time to decide to go. A week at a summer school, in personal touch with experienced leaders and fellow-teachers, will give an inspiration that will make church work full of interest. The school at Bethlehem is from July 1st to 5th. The school at Cambridge is July 6th to 22d.

\* \*

Among the returns that are coming to the Church Missions House on the children's Sunday-school Lenten Offering, there is interesting information from North Dakota. The little Sunday-school at Larimore, containing less than twenty children, has an average offering per scholar of \$7.68. The Sunday-school in Valley City has a total offering of \$250. It has fifty or sixty scholars.

\* \*

There is one very helpful thing that the Sunday-school leaders throughout the Church can do. It is to get the Lenten Offering into the hands of the treasurer to whom it should go in order that it may be forwarded at the earliest moment to the Board. Let this be made a point of Sunday-school honor, and correct the condition which has existed in former years when Lenten offerings have not arrived at the Church Missions House until after Christmas.

Sunday-school leaders are urged to read the article on "Missions in Miniature," page 387. It tells of the achievement of the Sunday-school of Trinity Church, New Haven.

The rector in telling of their missionary exhibit says: "There are many Sunday-schools which could easily undertake a similar scheme and make it even more of a success than ours was." This plan offers an excellent opportunity for giving missionary activity to the boys and girls of the school.

\* \*

"The Star of Bethlehem," a missionary playlet, by Miss Frances R. Barney, of New Haven, which appeared in the Children's Number this year, has been published in leaflet form. It will make an admirable short number for a missionary programme, and can be secured from the Church Missions House, two copies for five cents.

### REQUEST FROM EDITOR TO TEACHERS

Mr. Gardner would appreciate help from the teachers who are using these lessons. (1) He would like to know *how many classes* are being reached. If each teacher would send him a postal card on the day this lesson is taught, this information could be easily obtained.

(2) If teachers are being unsuccessful, if they are having great difficulty, if they have suggestions, a letter about their work would be greatly appreciated and gladly answered.

Here are two ways in which you can co-operate in promoting mission study in the Sunday-school.

## LITERARY NOTES

### BOOKS RECEIVED

¶ Books coming to the editor's desk during the month will be noted in this column. When practicable, more extended notice will be given below.

**The Stolen Bridegroom, and Other East Indian Idylls.** By Anstice Abbott. With an introduction by George Smith, C.I.E. Fleming H. Revell Co., New York. 75 cents net.

**Christian and Mohammedan: A Plea for Bridging the Chasm.** By George F. Herrick, D.D., for fifty years missionary of the American Board in Turkey. Fleming H. Revell Co., New York. \$1.25 net.

**Character-Building in China: The Life-Story of Julia Brown Mateer.** By Robert McCheyne Mateer. With an introduction by Robert E. Speer. Fleming H. Revell Co., New York. \$1.00 net.

**Missionary Principles and Practice.** By Robert E. Speer. Third Edition. Fleming H. Revell Co., New York. \$1.50 net.

**English for Coming Americans: Readings and Language Lessons in History, Industries and Civics. Second Reader.** By Peter Roberts, Ph.D. Association Press, New York and London. 50 cents, postpaid.

**Jonah of Gath-Hepher.** A story for the young, based on the book of Jonah. By Edward A. Marshall. Illustrated by Mrs. Marshall. Fleming H. Revell Co., New York. \$1.00 net.

### BOOK NOTICES

**The Chinese at Home.** By J. Dyer Ball. New York: Fleming H. Revell Co. \$2.00 net.

The author of this book spent forty-six years in China. He is a retired member of the Hong Kong Civil Service, and is well qualified to give the intimate inner view of Chinese life and character which this book presents. It is a most interesting compendium of information about the domestic and social life of "the man of the town." Only the last

six of its 361 pages are devoted to missions, but this is evidently not because the writer undervalues missionary work. Indeed, he says: "The new birth of these people is largely due to missionary labors of more than a hundred years." He also calls attention to the "by-products of Christian work in China," enumerating work among the blind, the deaf and dumb, the lepers, the insane and the opium smokers, famine relief, the rescue of slave girls, and the curtailment of foot-binding and opium. Mr. Ball shows how the Christian example has been unconsciously followed in a hundred ways, so that thousands of Chinamen not connected with mission churches have felt the influence of Christianity on their lives and conduct. The book is well illustrated, the Chinese drawings in color being particularly interesting.

**Christianity and the Social Crisis.** By Walter Rauschenbusch. New York: Macmillan Standard Library. 50 cents net.

The Macmillan Company is rendering a real service to literature in the production of the Standard Library. This well-known book by Dr. Rauschenbusch is the latest addition to that library, and is the fifteenth edition which the book has seen since its first appearance in March, 1907. As a frank and fearless statement of the social situation and the Church's relation thereto, the book has no equal.

**The New Theology.** By J. R. Campbell, and **Rational Living.** By Henry Churchill King. New York: Macmillan Co. Each 50 cents net.

These two, also volumes of this useful Standard Library, are reprints of well-known books, each of which has made a name for itself. Dr. Campbell sets forth in an interesting way a statement of the teaching which he has given in the City Temple pulpit, London, and which has come to be called "The New Theology." Some of its premises and many of its conclusions we should not be inclined to accept, but it is stimulating and suggestive reading.



Dr. King, in his "Rational Living," covers a rather large field in psychology and physiology, setting forth, so far as may be, the laws which govern a rational life.

**American-Japanese Relations.** An inside view of Japan's policies and purposes. By Kiyoshi K. Kawakami.

Mr. Kawakami has produced a timely book. If anyone has taken seriously the outcry concerning a possible war with Japan, they will do well to purchase this volume, for their own reassurance, as well as for the really valuable information it contains concerning Japan and her course of action. The author says: "So far as Japan is concerned, there is among the 40,000,000 of the Mikado's Empire not a single soul who even dreams of taking arms against America."

**The Story of the Bible,** from Genesis to Revelation. Told in simple language adapted to all ages, but especially to the young. With 300 illustrations. Philadelphia: The Charles Foster Publishing Co. Fourth Revised Edition. Price, \$1.50.

This volume has had a large sale for many years. It is admirably written and is well produced typographically. Our only criticism would be that the plate paper used throughout makes the volume exceedingly heavy for the hands of little children. Aside from this, it is all that can be desired in teaching children to love the Bible.

**Life and Labors of Bishop Hare,** Apostle to the Sioux. By M. A. De Wolfe Howe. New York: Sturgis & Walton Co. \$2.50 net.

It was Bishop Potter, of New York, who, at the General Convention in Washington, in 1898, said: "Bishop Hare is the most splendid and gracious illustration which our missionary service has given us of devotion to the cause of Christ, and to those who are forgotten of their fellow-men." Nothing could be more true than these words; anything, therefore, which deals with so noble and beautiful a life is of surpassing interest. Mr. Howe has not produced a biography. Perhaps he scarcely intended to do so, notwithstanding the title given to the book. But he has gathered for us a mass

of material, largely in the words of the bishop himself, which illuminates, for one who knows somewhat of his history, the long and fruitful years of that gracious life devoted chiefly to the service of a backward people in a new and somewhat forbidding land. The material here gathered is of the greatest value, yet we could wish that the story of that life might be told in smaller compass, and put within the reach of thousands who could not but be inspired by it.

**The Catholic Encyclopedia.** Vol. XIII. New York: Robert Appleton Co.

The Catholic Encyclopedia is "an international work of reference on the constitution, doctrine, discipline and history of the Catholic Church," and bears the *imprimatur* of Cardinal Farley. It is published by the Robert Appleton Company and has reached its thirteenth volume—two more remaining to be issued.

To review an encyclopedia in a few paragraphs is impossible, but attention may well be called to this conspicuous work, which has a real value for scholars. Its point of view is distinctly that of what its editors call the "Catholic Church"—by which they mean the Roman Catholic. It proposes to give its readers full and authoritative information on all the interests, action and doctrine of that Church, but it is far more than a mere Church encyclopedia, limited to the ecclesiastical sciences or the doings of Churchmen. It will be of wide value from a literary and artistic standpoint, as it is rich in details concerning Italy and the other countries of the Papal obedience.

Students and scholars, whatever their religious convictions, will welcome this new work, which introduces them to many untrodden fields and also throws sidelights upon familiar scenes and topics. If it be true that religion is the deepest thing in life, then the religious thought of so large a body of mankind as that dwelling under the Papal obedience must be rich in information and suggestion.

The list of contributors bears many distinguished names, embracing the foremost scholars of the Roman Church, and the mechanical execution of the volumes is excellent.

## MEETING OF EXECUTIVE COMMITTEE

April 10th, 1912

**T**HE Executive Committee of the Board met at the Church Missions House on the above date.

Eleven members were present, beside the executive officers.

This being the meeting for the consideration of appropriations the Departments not already represented on the Executive Committee were represented as follows: The Rt. Rev. J. B. Cheshire, D.D., representing Department 4; the Rt. Rev. S. C. Edsall, D.D., representing Department 6, and the Rt. Rev. J. R. Winchester, D.D., representing Department 7.

The Treasurer's report to April 1st showed increased receipts of \$54,000 over the amount last year at the same time, but a slight decrease in the advance reported on March 1st.

Appointments were made as follows: Miss Ethel Byron Strawn to assist Deaconess Affleck in Mexico City; Miss Ada Whitehouse, as missionary nurse in Wuchang; Miss Margaret Hart Bailey, to do evangelistic work in Shanghai. Permission was given to Miss R. M. Elwin, of Shanghai, to take an antedated furlough on account of illness.

Mr. John W. Wood, Secretary of the Board, reported on his visit to Porto Rico, where he investigated the condition of St. Luke's Hospital, Ponce. He came to a definite agreement with all parties concerned, and the status of the hospital was satisfactorily determined. It seemed best, however, to close the institution for the present.

A deputation appointed to visit Haiti reported through its chairman, Bishop Knight, recommending resolutions which were to be presented to the House of Bishops through the Presiding Bishop.

The remainder of the session was devoted to the consideration of the appropriations for the next fiscal year. These were practically determined upon, and will be finally voted by the Committee at its next meeting immediately before the meeting of the Board.

## MISSIONARY SPEAKERS

**F**OR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published:

When no address is given requests for the services of the speakers should be addressed to the Secretary, 281 Fourth Avenue, New York.

### Secretaries of Departments

I. Rev. William E. Gardner, 1 Joy Street, Boston, Mass.

II. Rev. John R. Harding, D.D., 550 West 157th Street, New York.

III. Rev. G. C. F. Bratenahl, D.D., Room 810, Woodward Building, corner 15th and H Streets, N. W., Washington, D. C.

IV. Rev. R. W. Patton, Lindsay, Va.

V. Rev. John E. Curzon, 4731 Beacon Street, Chicago, Ill.

VI. Rev. C. C. Rollit, 4400 Washburn Avenue, South, Minneapolis, Minn.

VII. Rev. H. Percy Silver, Box 312, Topeka, Kan.

VIII. Rev. G. C. Hunting, P. O. Box 289, Berkeley, Cal.

### China

#### HANKOW:

Miss Elizabeth P. Barber, of Anking.

Deaconess Edith Hart, of Hankow.

Rev. S. Harrington Littell, of Hankow.

Rev. Dudley Tyng, of Wuchang.

Miss M. E. Wood, of Wuchang.

#### WUHU:

Rev. F. E. Lund, of Wuhu.

### Japan

#### KYOTO:

Rev. K. Hayakawa, of Osaka.

### The Philippines

Mrs. Anne Hargreaves, of Baguio.

### Work Among Negroes in the South

Rev. Dr. McGuire, Field Agent, and the Rev. S. H. Bishop, Secretary, the American Church Institute for Negroes, 416 Lafayette Street, New York.

Archdeacon Russell, of St. Paul's, Lawrenceville, Va., and the Rev. A. B. Hunter, of St. Augustine's, Raleigh, N. C.

# ANNOUNCEMENTS

## CONCERNING THE MISSIONARIES

### Alaska

On March 14th, in the Church of the Epiphany, Valdez, Bishop Rowe ordained Mr. Winfred H. Ziegler to the diaconate. Although the service was held on a week day, over 200 people were present. The court, which was in session, and the Grand Jury attended.

At the meeting of the Executive Committee on April 10th, the appointment by Bishop Rowe of Miss Anna H. Frost was approved. She has taken the place of Miss Beebe as nurse in the Good Samaritan Hospital, Valdez.

### Cuba

The Rev. José G. Pena was ordered deacon by Bishop Knight on December 24th, 1911.

The bishop has transferred the Rev. G. H. Frazer to Matanzas.

### Haiti

Under date of March 12th, 1912, the Rev. G. E. Benedict notified the Board of the death of the Rev. Paul Ledan, of Cavallion, Haiti.

### Hankow

At the request of Bishop Roots, at the meeting of the Executive Committee on April 10th, Miss Ada Whitehouse, of Crafton, Pa., was appointed as a missionary nurse at Wuchang.

### Kyoto

On account of the illness of his daughter Claudia, the Rev. J. J. Chapman and family sailed from Yokohama by the "Tenyo Maru" on March 26th.

### Mexico

At the meeting of the Executive Committee on April 10th the appointment by Bishop Aves of Miss Ethel B. Strawn as assistant to Deaconess Affleck, in place of Deaconess Gore, retired, was approved.

### Shanghai

At the request of Bishop Graves, the appointment of Miss Margaret Hart

Bailey, of New York, was approved by the Executive Committee on April 10th.

The Rev. Benjamin L. Ancell, on regular furlough, with his wife, is to sail from Shanghai by the "Tenyo Maru" on June 8th, which steamer is due to arrive at San Francisco on July 1st.

On account of impaired health, a leave of absence was granted to Miss R. M. Elwin by the Executive Committee on April 10th.

### The Philippines

The Rev. and Mrs. George C. Bartter, returning to Manila after regular furlough, sailed from Boston by the steamer "Scandinavian" on April 11th for Glasgow.

Information has been received that the Rev. Remsen B. Ogilby sailed from Manila on April 17th.

Miss Margaret P. Waterman, returning by way of Europe after furlough, sailed from New York on January 4th, arrived at Manila on March 4th and proceeded to her station, Bontok, on the 8th.

Miss Candida Goco, Miss Veneranda Sulit and Miss Quintina Beley, who were graduated from the Church Training and Deaconess House, Philadelphia, in April, after completing a course at the Episcopal Hospital, at the request of Bishop Brent, left New York on April 30th, expecting to sail from Seattle by the "Tamba Maru" on May 7th for Manila.

### Tokyo

The Rev. J. Armistead Welbourn, who sailed from San Francisco on February 28th, arrived at Tokyo on March 15th.

At the request of Bishop McKim, the Rev. Todomu Sugai, who was graduated from the Western Theological Seminary last month, left Chicago on April 11th and sailed from San Francisco by the "Nippon Maru" on the 17th for Yokohama.

Miss Ada H. Wright, on regular furlough, granted by Bishop McKim, sailed from Yokohama by the "Kaga Maru" on March 27th for London.



# THE WOMAN'S AUXILIARY

To the Board of Missions

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## RELIEF WORK IN HANKOW

### WAR, FIRE AND FAMINE RELIEF

*By Gertrude Stewart, Deaconess*

ON my return to Hankow (from taking refuge in Shanghai) on November 20th, the battle for the possession of Hanyang was still being fought. In spite of that, on that very day I saw two families of our uptown Christians who came down to the foreign concession to attend church. Their tales of loss and hardship aroused in me a desire to help them immediately. In asking them how I might do this, one of the women asked me to give a few dollars to serve as capital in starting her husband and son in a little street business, selling oranges and peanuts, etc. Of course I did as she wished. While the Imperial soldiers were around, such business flourished, but with their withdrawal came a slack in trade that meant hunger to many who had stayed in Hankow through all the fighting. One of the mothers also felt very anxious about the safety of her fourteen-year-old daughter, and asked if I could not help care for her, as the soldiers were very bold in seeking for girls, and a mother and father could not protect their daughters against armed force.

After the fall of Hanyang, within a few days during the first armistice, I was allowed to go into the city as far as St. Peter's Church, which is about a third way in. Scarcely a mat shed had been put up. The ruins of the burned buildings blocked the streets until the streets were lost sight of, and I could not have

found my way home through the once very familiar district. I took the young girl back with me to the concessions. As we came down the "*ma lee*" (the broad horse way) which was thronged with Imperial soldiers coming and going, some on foot, some on horses and some on hand cars, with no civilians save ourselves in sight, one soldier made bold enough to block our path, with his gun held out toward us. One look at his face made us realize his intention. I was ready to throw my arms around that girl and defy him if he dared touch her. As the gentleman in the party at that moment came up to us, the soldier, still glaring at my poor young girl, stepped aside barely far enough to allow us to proceed. What about the many girls who failed to escape!

As the weeks passed by and no fighting took place, our people came back in greater numbers each week. I went regularly into the city for Sunday morning service, and always remained after service to hear the stories of their perils and losses, and to make notes on their present needs. The general story was: "We went away in the eighth month (Chinese) when it was warm, and we wore only these linen garments. We went empty handed because carrying baggage was so expensive, or we had heard reports of robberies on the country roads, and feared violence if we carried anything with us. We came back and found everything gone, no

house, no bedding, no padded clothes, no clothes to change for washing, no bowls for rice, no business to do, no rice to eat." The story of their hardships in the country was practically the same. "Our relations took us in. We slept ten in a room, often five in a bed. We were ashamed to eat their rice when they had not enough for themselves. We heard the fighting had ceased for a while, so we came back." Others who had not gone to the country said, "We who stayed endured the fright of the fire and the battles, but we did not have the hardships of a journey—the many miles on foot—" (the poor bound feet, at that!) "nor the expense, which was so great at that time, even for a short journey."

These were the general strains of the conversation. But sometimes a much deeper note was struck when the women talked of their faith in God in the midst of the many dangers through which they had passed. One said, "As we were in a small boat, the wind was strong and the waves rose high. We were much afraid. I gathered my daughters-in-law beside me, and we prayed for God to save us, and He did." Another said, "We came into this ('St. Peter's') compound, and as the fire came nearer and nearer, even to our walls, I gathered the people here together and we knelt down in the girls' room, and I prayed and said, 'Oh, Lord Jesus, take us into Thy bosom for safe-keeping, for we cannot save ourselves.'" Then she said, "We got up and poured water on the 'gunning stage' and the bell tower, and God saved us and our buildings."

Another old woman who had been burned out took refuge in a mat shed, which later was in direct line of firing. She said she lay flat on the ground for two days, not daring to lift her head as the shots and shells were falling so near and so fast, and she had already seen so many fall around her. Many are the horrors they all can tell, and how great is their relief that they can settle down even in the tiniest and poorest of mat sheds, or stacked-up broken brick houses.

During those early weeks after the fighting, everything that I could do to relieve them I did. Two boxes of Chinese clothing had been sent to members of our mission, one from the Chinese girls' boarding-schools of the Scottish mission in Ichang, and one from the Chinese Christian women in Yangchow, showing that, at the very beginning of our trouble, sympathy was aroused among the Chinese themselves, hundreds of miles up and down the river. Sometimes I was able to get a little employment for them, or to advance a small capital for street business, as I have already said. I drew on gifts of money, given to me by friends in America, to help my work out here. The largest sum I have given to any *one* family has been \$7 (Mexican), but mostly the gift has been limited to \$5. This tiny sum has helped buy sheets of matting to roof their houses, the walls of which they had made of broken bricks, or to buy a kettle in which to cook their rice, and such things as are required at once. Bedding I have begged, first from the Red Cross Relief Committee, but now from the general committee. I have distributed in all only about twenty comfortables, as I have tried to investigate carefully each family's condition, and have them realize that there are thousands of families just as hard up for things as they are, and we must not be too generous with one family. I have undertaken the rice money for several girls, and have received into my care a pathetic three-year-old baby girl and several women who had nowhere to go. These are housed at present in an empty school, but must be provided for elsewhere, as the school will soon open.

Now in connection with this general relief committee I have started giving out sewing on native garments in two centres, one near the mouth of the Han River in Hanyang, at our little chapel there, and the other from St. Peter's Church, in the Hankow native city. This is in no way limited to Christians, but I do require that the applicants have

some one known to me stand responsible for their taking out work. This is to avoid the loss of materials. Already from St. Peter's (after one week's time) there are thirty-four applicants, and in Hanyang, eighteen. Still a week later there are eighty-seven in the two places. I take the work from the general office twice a week, Tuesdays and Fridays, and go to these centres to give it out. There is a system of cards and book-keeping necessary, so that some time is required to receive and examine the work, pay the women, and give out the new supply. Scales are a necessary part of this proceeding, especially in the giving of cotton wool for padded garments, which is weighed with the material and the amount needed. This is of course to avoid a "squeeze" on the materials and is a recognized Chinese custom at which no one is offended.

The scale of wages given out by the general office seemed to me, at first, very small, but the women do not complain. They are eager for work and tell me each one can make about six garments a week. That means, no doubt, that other women, not enrolled, help make the garments at home. It means, also, that I would require, to keep even this number of women in steady employment, over three hundred garments a week, and that would mean barely a living

wage. No doubt I shall receive many more applications, as the knowledge of the committee's work spreads among the neighbors of these women. There was some doubt felt at the office about being able to give out such a supply for any length of time, although the need was thoroughly appreciated as well as the advantage of sending it out in this way. If money enough can be supplied to this committee to buy materials and pay wages, then there will be a good supply of Chinese garments ready for distribution or sale, as the case may be, and the need to supply rice to these people will be avoided and their self-respect saved. The rule has been made to limit relief for able-bodied people to wages in return for work. Now that these women stand ready and eager for work, am I to say to them, "No, I cannot add any more names for work, as we cannot keep these women (already enrolled) busy enough to earn their rice"? Or, am I to say, "Oh, yes, I will add your name and bring some work for you in three days"? May it be this latter answer, that the members of the committee will make possible for us to give to these needy Chinese women. The need will still be here when the spring comes, and any money that may be given can be used to great advantage in helping others to help themselves.

## THE WOMEN AT WORK IN MEXICO

WE have one live working branch of the Woman's Auxiliary to the Board of Missions among our English-speaking people. The branch at Christ Church, Mexico City, was re-organized in November. They filled three barrels with gifts and clothing for our native children in the mountains of El Oro and at Tlalmimelolpan; they have voted 100 pesos to the bishop for construction work, and have undertaken to furnish the doctor's room, and will

probably support a cot in the new hospital at Nopala, and I am sure will do all they can to help in this work. They also expect to undertake the study of the "Conquest of the Continent."

Last year St. Peter's Guild, Monterey, gave 50 pesos toward sheets. This Christmas the Sunday-schools of St. Paul's, Monterey, St. Mary's, Guadalajara, our Bible-class of native women and the boys of St. Andrew's gave money to send 207 gifts to the children of Hidalgo.



# THE WOMAN'S AUXILIARY IN OKLAHOMA

THE annual meeting of the Oklahoma branch was held on the afternoon of the last day of convocation in St. Luke's Church, Chickasha, with the clergy of the district and thirty-one representatives of the Woman's Auxiliary in attendance. Bishop Brooke opened the meeting with a short service, after which the president welcomed the delegates and visitors to her home parish. Her report showed a few new ventures—a parish branch established in a mission centre of the Church's work, and an increase of pledges in a number of mission branches.

In accordance with a resolution adopted at the last annual meeting, the Feast of the Epiphany had been observed by a number of branches

in the district, with an attendance at either corporate Communion or missionary service. The branch is to make this day the occasion of an annual United Offering, in addition to the offering made at this time, to keep each parish and mission guild in thankful commemoration of the blessings which have come to the Church in Oklahoma through the untiring ministrations of its devoted bishop, whose consecration to the episcopate occurred on this feast day. Four hundred mite-chests for the United Offering have been placed during the year. All pledges have been met. The meeting was marked by the presence of the Rev. Percy Silver, the Secretary of the Southwest Department, who addressed the Auxiliary at the evening meeting.

## CANVASSING

**Maryland, Christ Church, Baltimore:** An executive committee of three was formed. They wrote to New York and received a list of the Baltimore subscribers to *THE SPIRIT OF MISSIONS* and also samples of leaflets describing the work done by the United Offering and subscription blanks. The executive committee then compared the Baltimore subscription list with the parish list and found out in this way who were our subscribers already. This number, about twenty, they divided among the three, who personally interviewed these women, asking them if they would serve on a committee to canvass the congregation, it depending on the size of the committee how many women would fall to each person to interview. We called together this committee, numbering twenty, and gave them the following instructions:

This is to be a two weeks' campaign. We are to meet in two weeks in this same room and report what we have accomplished. Each one has nine women to interview in the most effective way to gain results. These nine have been selected alphabetically. You are to see that each person you interview receives one sample copy of the maga-

zine and a leaflet, explaining the United Offering, as fifty cents of each new subscription goes toward that object.

Each member of the committee also received a list of the names and the addresses of the nine women she was to interview, and nine subscription blanks she was to hold and fill in herself, returning these filled in and the money at the meeting at the end of the two weeks. She also received a copy of a letter if she felt that was the best way to approach any individual.

Our rector opened the meeting with prayer, to emphasize what an important part this held in our undertaking this campaign. We were then shown lantern slides of some of the work accomplished by the United Offering, and thus tried to give some fresh impetus to this working committee. Our rector announced the campaign from the chancel, and at the end of two weeks announced the result of 110 new subscriptions to *THE SPIRIT OF MISSIONS*.

**Massachusetts:** Our campaign this year is mission study classes wherever there is a branch of the Woman's Auxiliary, and in parishes where there is no branch, if this is possible. The

chairman of the northeastern district has two classes, one in Salem and one in Andover. Representatives from every parish in her district are expected to use one or the other of these classes. Our educational secretary holds one in Fall River for the southeast district, and the chairman of the middle district has two, in Franklin and Natick. The Boston district is well looked after, classes being held in different places in addition to the institute at St. Paul's.

With regard to the every-member canvass, the parishes are conducting this, the Auxiliary simply trying to supplement their efforts. Trinity, Boston, is having one for the women only. Nine hundred are to be visited. I know personally that the canvass in my own parish is one of the greatest things that has ever been done yet, and Trinity Churchwomen say the same of theirs. It is a wonderful thing for the canvassers and will no doubt bring many new members to our meetings.

**New York:** In a parish of about 190 communicants, where the Woman's Auxiliary numbered fifty, between thirty-five and forty new members were secured, leaving some twelve or fourteen women over twenty years of age not yet enrolled. Our canvass for THE SPIRIT OF MISSIONS had very gratifying results. Out of some 200 persons approached, ninety-five have already responded.

**Diocese of Springfield:** Our rector kindly furnished us a list of all the women who are regular attendants on the church services, and this list was divided so that two members of the Auxiliary could make a personal call on each individual and invite her to become a member of the Auxiliary and to subscribe for THE SPIRIT OF MISSIONS. We gained seven new members and twenty-four new subscribers for THE SPIRIT OF MISSIONS. Those of us who made the canvass felt that we had gained much in meeting people we had never known. In a few cases we found invalids and shut-ins who were much cheered by the friendly visit; some knew nothing of the missionary paper, but promised to read it. Another year we hope for greater results. One good woman who

has never been confirmed, without being solicited, sent her money for THE SPIRIT OF MISSIONS and also the annual dues for membership in the Auxiliary.

When this canvass was made, a card was distributed to be signed and returned. This card was as follows:

As a baptized member of the Church, and therefore as a member of the Church's

#### MISSIONARY SOCIETY

I hereby pledge to become at once a contributing and attendant member of the Christ Church Branch of the

#### WOMAN'S AUXILIARY

NAME .....

ADDRESS .....

DATE .....

**Milwaukee:** The secretary has distributed among forty-four branches 506 campaign leaflets, together with the leaflet of questions, entitled "How Can I Help?" and a little slip asking for returns early in Lent.

**Preparation for Canvassing:** Canvassing is not always easy. We have received these suggestions, which should help in the undertaking. Note:

1. The spirit of the canvass—the canvasser's attitude, etc.
2. Prepare points of contact. Work up people beforehand.
3. The appeal—the privilege and opportunity.
4. The address—simple and direct. Help needed. Method explained. Active interest—how manifested.
5. Objections. Small amount of accurate knowledge better than much general and theoretical reading. Objectors have already studied objections. THE SPIRIT OF MISSIONS, etc.
6. The King's business.

### A REQUEST

THE Chicago branch is about to compile a collection of prayers for the use of its members. Will the secretary of any diocesan or parish branch which has special prayers or manuals of devotion for its own use mail a copy to Mrs. V. B. Fullerton, 622 Pearl Street, Ottawa, Ill.?

## THE APRIL CONFERENCE

**M**ISS STUART, president of the Virginia branch, presided over the conference held on April 18th, the last of the present season. The representation was, Connecticut, 4; Long Island, 4; Newark, 1 (Junior); New York, 9 (3 Juniors); Pennsylvania, 3 (2 Juniors); Virginia, 1.

The secretary reported upon the three days' meetings held in Elizabeth, N. J., under the direction of the Second Department secretary, in the course of which she conducted a daily conference and Miss Lindley a study class.

The new leaflets are:

W. A., No. 20, "The Bible-woman in the China Mission."

W. A., No. 21, "On the Window Shades"; a set of questions and answers on the Woman's Auxiliary.

U. O., Nos. 7 and 9, two United Offering stories, entitled "What Mary Saw" and "Alethea's Call."

U. O., No. 8, "An Offering of Life."

Letters have been sent out to the diocesan branches, calling attention to (1) the use of the duplex envelope and the canvassing of the parish; (2) the crediting of all Auxiliary branch gifts to the parish sending them; (3) the educational work and the plans of the Educational Secretary of the Board of Missions; (4) increased membership in the Prayer League and more constant use of all helps to devotion; (5) regular contributions to the Foreign Missionary Insurance Fund as a special for which the Auxiliary is responsible; (6) a supplementary report desired from the branches at the close of the present year. This report is called for on a printed postcard to be returned to the secretary. The inquiries made upon the card are as follows:

How many parish branches in your diocese were gained this year?

In how many parishes was an Auxiliary canvass made?

What was the increase in membership?

How many members gained for the Prayer League?

How many new subscribers to THE SPIRIT OF MISSIONS?

How many mission study classes were conducted?

How many programme meetings?

Miss Lindley spoke about the summer conferences to be held at Silver Bay and Cambridge, the latter from July 6 to 21, the former from July 12 to 21.

Miss Stuart told of the Third Department conference, which it is hoped will be held again this year at Ocean City, in the Diocese of Easton, Md., and the Educational Secretary spoke of the value of the conference at Silver Bay, and also expressed his hope that the Auxiliary would help in carrying out the plans outlined in the letter sent them.

From the different branches reports were made, Connecticut officers telling of a committee of men in that diocese appointed to meet with the Auxiliary officers for the purpose of planning a missionary meeting at the time of diocesan convention. The president of the Long Island branch told of the spring meeting which it is the custom to have in that diocese in an out-of-town parish, in order that the country people who cannot get to the monthly meetings in Brooklyn during the winter time may have the advantage of a representative gathering in their midst. The educational secretary of the Long Island branch told of an effort to introduce the canvassing in that diocese. In the New York branch a corporate Communion had been held for the members of the Domestic Committee and also for the members of the study classes which had been conducted during Lent. A special meeting had been called by the Foreign Committee for Mr. Littell and another by the members of a Junior Bible-class. A missionary meeting to hear Mr. Littell's story had also been held in Pennsylvania. A class for the presidents of Auxiliary branches had been carried on during



Lent. In this diocese, the bishop, when at home, has daily prayers for missions in the chapel of the Church House. The Juniors had had a corporate Communion for the Junior leaders, and the children had a meeting in which they discussed the qualifications of Junior members, and decided that they should be reverent, willing, faithful and interested. The Junior officers are starting manual classes for the leaders that they may be able to train the boys and girls in preparation of their work for boxes. There is a boys' department in this Junior branch, for which a man has been found to serve as leader. Miss Stuart reported a large apportionment undertaken in Virginia, and the appointment of two associate educational secretaries for different parts of the diocese. She also gave notice of the death of Miss Smart, who had worked for some years under Arch-deacon Neve in the Virginia mountains before going out to Ketchikan as one of our Alaska missionaries.

The questions suggested to this conference for discussion were then brought forward, and it was decided to refer the matter of the kind of conference, subjects and hour of the session to those looking forward to attend another year. Correspondence with the secretary upon this matter is earnestly requested.

It was concluded that an institute similar to that of last fall would be helpful next autumn and that October would be a better month for it than September. Also that more time should be devoted to study class work and less to conference.

Various criticisms and suggestions regarding the triennial meetings were made, which will be taken into due consideration; others from officers present at the time or from those who were absent will be welcome also.

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*From Albany:* "There seems to be much fruit in the Albany diocese from the Auxiliary Conference. Many good study classes are in full swing in several places."

## WHAT IS THE REASON?

A CORRESPONDENT writes: "We find the Auxiliary in our parish is not as popular as the parish working guild, and it is difficult to get members. I think we got one new member by the Jubilee, and the people around us got dozens and hundreds. Our branch will always hold its own, but it is not the popular society it should be."

## WHY?

THE effort has been made recently to form new branches with no success whatever. We have tried over and over again. Most of the places are weak, struggling missions, but two parishes, one of 261 communicants and one of 208, are hopeless so far. They will *not* form an Auxiliary. Having heard that they were going to form one in the latter place, I wrote them recently in regard to a mission study class, and their answer was that they had none. No one was interested in the work.

## WHY NOT MORE BRANCHES LIKE THIS?

A N Auxiliary secretary writes: "About a year and a half ago our rector came to this mission. Eight of the ladies who attend formed a society and agreed to call it the Woman's Auxiliary, and to meet one afternoon each week and keep in touch with the mission work. We have not done very much, for there are so few of us, but we hope to do better after a while. We have no church as yet. We have to hold services in a store, but we shall be in our new parish house very soon. Last year we sent \$5 after Lent, and now we are sending \$10 as our Lenten gift. About three weeks ago some of us went to an Auxiliary meeting in another parish and heard someone tell about the mission work in Africa, and enjoyed the talk greatly. We should like to have part of our gift go to Africa, but you will know best what is needed. We hope you will be pleased with the gift. It is not much, but we hope to do better every year."

## THE JUNIOR PAGE

### *The Older Girl Question*

In March a letter was sent to all diocesan leaders urging them to appoint a Junior diocesan leader to take charge of work with the older girls. The answers to this letter have been interesting, though, to speak frankly, not always encouraging reading.

As a whole they might be divided into four groups. There are from a few the welcome replies that the branches have or will at once have special officers appointed for the work; so there are now such officers in Massachusetts, Pennsylvania, Western New York, Albany and New York, and these dioceses already report a number of branches of older girls. Then there are the answers that no such officers have been appointed, and as no comment is added, it is impossible not to feel that the matter will end there. Then again are the answers that there is no need for any extra work, since the older girls are already taken care of by being either in the Woman's Auxiliary or the Junior Department. This is, of course, entirely satisfactory. The suggestion was made only because many of us have felt that in most of the branches these older girls and young women are not in either part of the Auxiliary, so it is especially acceptable to know that there are dioceses where they already have been reached. Then there is still another answer: that there is no such officer, and that the authorities do not think there should be. Of course each diocese must decide such questions for itself, but when the reason is given that the Junior Auxiliary is so weak that it does not need another officer, and that the older girl work can be taken care of by the one Junior officer, does this seem very clear reasoning? Would it not seem that where the Junior work is strong and always increasing, it would

be well worth having a second officer for this new part of the work; that where the Junior work is small and weak, there should be two officers, so that one could give all her time to getting new branches of children, the other all her time for doing the same for the older girls? Are we urging too much when we ask that the branches seriously consider the question? Will you not take it up in each diocese and investigate the problem in some such way as this:

1. Are we holding the young women in either part of the Auxiliary?
2. If not, would it not be wise to appoint a special officer for this work?
3. If this is not the way to get at the solution of the problem, what better can we devise?

There is no doubt that this is a great problem in our work. There can also be no doubt that every Junior leader is anxious to do her part in its solution, so let us talk it over frankly.

### *The Meaning of Problems*

Please do not think we are preaching, if we say a word or two about problems. Sometimes the Junior leaders seem discouraged because of *problems*. There are problems, of course; granted that, what should they mean? *Not* discouragement, certainly. Anyone could be head of anything without problems! It would take little thought, little effort, and would bring little credit. Let us be glad that the Junior Auxiliary is big enough and serious enough to present real problems, and let us be glad we are officers in it at the very time when these problems must be faced, and, in a power not our own, solved.

Will not Woman's Auxiliary officers who are solving the older girl problem successfully tell us their experience?



# ACKNOWLEDGMENT OF OFFERINGS TO APPLY ON THE APPORTIONMENT AND AID THE BOARD IN MEETING ITS APPROPRIATIONS

Offerings are asked to sustain missions in thirty-two missionary districts in the United States, Africa, China, Japan, Brazil, Mexico and Cuba; also work in the Haitien Church; in forty-three dioceses, including missions to the Indians and to the Negroes; to pay the salaries of thirty-two bishops, and stipends to 2,480 missionary workers, domestic and foreign; also two general missionaries to the Swedes and three missionaries among deaf-mutes in the Middle West and the South; and to support schools, hospitals and orphanages.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Board of Missions acknowledges the receipt of the following  
from September 1st, 1911, to April 1st, 1912.

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1911-12	Amount received from September 1st, 1911, to April 1st, 1912	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st 1911-12	Amount received from September 1st, 1911, to April 1st, 1912
<b>Department I</b>			<b>Department IV</b>		
Connecticut .....	\$ 56,390	\$16,011.93	Alabama .....	\$ 7,340	\$1,326.24
Maine .....	5,280	989.89	Atlanta .....	5,970	1,431.07
Massachusetts .....	73,000	30,612.65	East Carolina....	3,600	844.20
New Hampshire....	5,500	1,910.59	Florida .....	4,190	1,811.54
Rhode Island.....	18,230	6,229.33	Georgia .....	3,750	946.95
Vermont .....	4,650	1,307.75	Kentucky .....	7,580	2,623.36
W. Massachusetts..	13,000	3,557.78	Lexington .....	2,160	658.20
	176,050	60,619.92	Louisiana .....	7,800	2,553.84
<b>Department II</b>			Mississippi .....	4,590	475.76
Albany .....	28,080	5,792.47	North Carolina....	4,820	1,294.73
Central New York..	21,650	6,884.18	South Carolina....	7,170	2,968.13
Long Island.....	65,720	9,932.62	Tennessee .....	6,330	1,478.05
Newark .....	39,230	10,355.16	Asheville .....	2,310	629.97
New Jersey.....	25,670	4,683.59	Southern Florida..	1,910	324.23
New York.....	266,650	120,684.39		69,520	19,366.27
W. New York....	26,160	5,998.68			
Porto Rico.....	250	54.34			
	473,410	164,385.43			
<b>Department III</b>			<b>Department V</b>		
Bethlehem .....	16,280	4,485.07	Chicago .....	45,730	9,685.93
Delaware .....	4,890	1,227.01	Fond du Lac.....	3,910	218.07
Easton .....	3,070	408.23	Indianapolis .....	4,220	1,086.13
Erie .....	5,340	741.37	Marquette .....	1,820	89.33
Harrisburg .....	9,590	1,535.16	Michigan .....	16,210	4,348.34
Maryland .....	29,320	9,673.39	Michigan City....	2,550	447.62
Pennsylvania .....	157,970	60,148.92	Milwaukee .....	16,150	1,804.20
Pittsburgh .....	29,090	4,308.45	Ohio .....	28,550	5,917.72
Southern Virginia..	14,660	3,209.53	Quincy .....	2,440	469.95
Virginia .....	15,140	9,504.87	Southern Ohio....	14,800	4,443.87
Washington .....	21,810	8,753.61	Springfield .....	3,160	326.00
West Virginia.....	6,390	2,260.79	W. Michigan.....	5,310	746.60
	313,550	106,261.40		144,850	29,583.76



DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1911-12	Amount received from September 1st, 1911, to April 1st, 1912	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1911-12	Amount received from September 1st, 1911, to April 1st, 1912
<b>Department VI</b>			<b>Department VIII</b>		
Colorado .....	\$ 9,750	\$1,001.14	California .....	\$ 10,460	\$ 630.02
Duluth .....	2,470	687.05	Los Angeles.....	10,980	2,956.09
Iowa .....	9,270	756.47	Olympia .....	4,350	1,056.02
Minnesota .....	12,360	3,188.13	Oregon .....	3,460	603.63
Montana .....	4,350	652.80	Sacramento .....	2,640	305.67
Nebraska .....	4,940	505.20	Alaska .....	1,000	659.80
Kearney .....	1,450	662.00	Arizona .....	840	216.10
North Dakota.....	1,730	347.58	Eastern Oregon...	630	138.98
South Dakota.....	2,260	974.01	Honolulu .....	1,170	453.63
Western Colorado..	660	222.32	Idaho .....	1,270	290.04
Wyoming .....	1,530	367.67	Nevada .....	1,820	107.80
			San Joaquin.....	1,030	78.14
			Spokane .....	1,740	242.95
			The Philippines...	500	178.50
			Utah .....	910	354.71
	50,770	9,364.37			
				42,800	8,272.08
<b>Department VII</b>					
Arkansas .....	3,400	547.77	Africa .....	420	310.18
Dallas .....	2,390	877.88	Brazil .....	250	138.17
Kansas .....	3,820	745.94	Canal Zone.....		112.50
Kansas City.....	6,760	726.39	Cuba .....	840	255.32
Missouri .....	12,330	3,683.24	Greece .....		4.72
Texas .....	4,490	1,654.77	Haiti .....		
West Texas.....	1,890	1,229.61	Hankow .....	250	30.00
Eastern Oklahoma.	930	295.79	Kyoto .....	160	
New Mexico.....	920	444.63	Mexico .....	420	110.00
North Texas.....	200	125.10	Shanghai .....	250	
Oklahoma .....	970	225.09	Tokyo .....	330	
Salina .....	960	172.76	Wuhu .....		
			European Churches	1,680	364.77
			Foreign Miscell..		30.00
	39,060	10,728.97		4,600	1,405.66
			<b>Total.....</b>	<b>\$1,314,610</b>	<b>\$409,987.86</b>

## OFFERINGS TO PAY APPROPRIATIONS

Source	To April 1, 1912	To April 1 1911	Increase	Decrease
1. From congregations .....	\$317,725 51	\$268,362 68	\$49,362 83	
2. From individuals .....	30,715 00	32,900 84		\$2,185 84
3. From Sunday-schools .....	8,997 29	4,867 05	4,130 24	
4. From Woman's Auxiliary .....	52,550 06	34,954 69	17,595 37	
5. From Forward Movement .....		10,563 24		10,563 24
6. From interest .....	40,398 83	45,074 24		4,675 41
7. Miscellaneous items .....	1,764 66	1,600 16	164 50	
Total.....	\$452,151 35	\$398,322 90	\$53,828 45	
8. Woman's Auxilliary United Offering.....	42,000 00	42,000 00		
Total.....	\$494,151 35	\$440,322 90	\$53,828 45	

## APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1st, 1911, TO AUGUST 31st, 1912

Amount Needed for the Year

1. To pay appropriations as made to date for the work at home and abroad.....	\$1,334,076 32
2. To replace Reserve Funds temporarily used for the current work.....	172,003 99
<b>Total.....</b>	<b>\$1,506,080 31</b>
Total receipts to date applicable on appropriations.....	494,151 35
Amount needed before August 31st, 1912.....	\$1,011,928 96